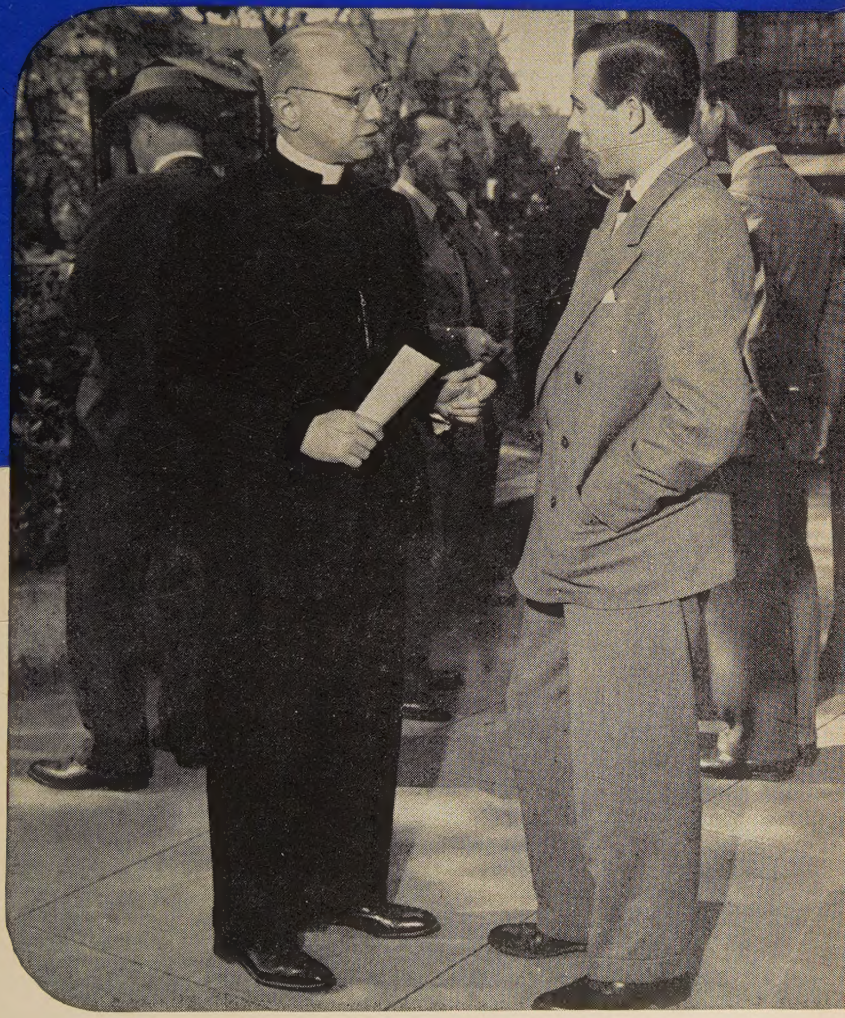
The LUTHERAN



BETWEEN SESSIONS AT SYNOD

Dr. F. Eppling Reinartz confers with delegate at North Carolina

33, No. 33

MAY 16, 1951

CENTS

A Gift of Thirty Minutes

THINGS HAD GONE as usual . . . we were up by seven, breakfast, Martha off to school, a hurried scanning of the morning paper, then the morning in the study.

At noon the little girl didn't slip through the door to take me by the hand and lead me to the table. I was at the table ahead of the others, waiting; and this was unusual for me. I had wondered why Martha was late coming from school for her lunch.

That afternoon I was 10 minutes ahead of the other clergymen for the ministers' meeting. "My time is as valuable as theirs," I said to myself.

I came back at the appointed time to take the family downtown. I waited a full 15 minutes in the car before Pauline followed the children out the front door.

Leaving the family at the store, I drove across town to the hospital, where I was to call on some sick folk of the congregation. I grew impatient waiting for the door to be unlocked for visiting hours.

It was 10 o'clock at night before I made my discovery. My jeweler had not charged me for the repair of my watch the week before. He said, "That hair-spring might catch again."

So I was a half-hour ahead of schedule! A half-hour on my hands! The thought thrilled me! What would I do with it? The children were in bed—no extra story then for them. I couldn't disturb Pauline; she was lost in a novel. Read? No—I had already read enough for one day. It was not like waiting for a train or bus. Those were half-hours we figure on. This half-hour seemed to be given to me from out of nowhere.

I shall never regret my decision; for I decided to give it to God. But how? Of course, I would have to give it without reservation. So I surrendered my will, my mind, my soul to God for half an hour.

I said not a word, made no requests . . . but God said many, many things to me.

—ROSCOE BROWN FISHER

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. During the latter half of May, 18 synods of the United Lutheran Church in America will hold annual conventions. In many parts of the country, scenes such as that on the cover will be repeated as delegates gather informally between sessions. ULCA Secretary F. Eppling Reinartz is shown with Pastor Douglas Fritz of Mt. Hebron Church, Hildebran, North Carolina, during the recent convention held in St. Paul's Church, Wilmington, N. C.

THE CHURCH IN THE NEWS

Want religion in school

Half of the children in the United States are never taught any religion. They have only a vague idea of the Ten Commandments. They don't know the Lord's Prayer. Nobody ever told them God created the world.

In eight states this spring there was discussion about the need for religious instruction in public schools. A 100-member commission appointed by Illinois' Governor Adlai Stevenson to study the state's school situation recommended "cultural courses" in the history of great religions.

In Indiana Prof. Robert L. Liggett sent a questionnaire to every 970th name on the state's automobile registration list. He got answers from 300 of the 1,500 people receiving his questions. Two hundred said religious instruction should be taught in public schools.

In North Carolina instruction in religion is given in public schools. The state Congress of Parents and Teachers at its session last month refused to accept a statement from one of its committees opposing use of the schools for "religious educational purposes."

A requirement for graduation from public schools in New York State, said Mr. W. Kingsland Macy last month, should be the completion of a course of instruction in religion given at some church or synagogue. Mr. Macy is one of 13 members of the board of regents which determines school standards in New York State.

Legislatures reject plans

Iowa legislators last month turned down a bill proposing that public schools "be encouraged to include the literature and history of religions, and in particular the Bible, in their courses of study."

The California legislature sent back

TWINS GET INSTRUCTION

Seven sets of twins attend Pilgrim Lutheran church school in Chula Vista, California

DEAFNESS IS NO DIFFICULTY

ptist church school in Chicago uses sound equipment for the hard-of-hearing

vo more years of study a bill requir-
ily Bible reading in the state's pub-
hools. New Jersey's law requiring
reading each day in public schools
e tested in the U.S. Supreme Court.
s upheld in the New Jersey Supreme
last October.

e New York City board of educa-
as requested the state attorney gen-
to file a brief with the Supreme
in support of the New Jersey de-
. Bible reading, without comment,
e beginning of assembly period on
school day is required in New York.

ner loses position

bert F. Shorb has been a teacher in
one, Iowa, public high school. His
-year-old son attends a Roman Cath-
parochial school. Last month the
l board informed him his contract
d not be renewed unless his son
fers to the public school.

he way I look at it," said Willard
rney, a gasoline station operator
member of the school board, "is the same way I look at it in my business. If an employee traded at another station, he couldn't work for me."

"Mr. Shorb's contract has been terminated because he exercised his right as an American citizen to educate his children as he chose," said the Rev. John J. Ryan of Boone's Sacred Heart Roman Catholic Church.

Baughman to be seminary president

Dr. Harry F. Baughman was elected president of the Gettysburg Theological Seminary by the board of directors on May 1. He will take office July 31 when the resignation of Dr. Abdel Ross Wentz becomes effective.

The president-elect has been a professor at Gettysburg since 1941. Previously he had been a pastor for 23 years (Keyser, West Virginia . . . St. Stephen's Church, Pittsburgh . . . Trinity Church, Germantown, Philadelphia). He was a member of the ULC Board of Publication for 12 years, and has been president of the ULC Board of Deaconess Work.

Gettysburg is the oldest of the nine theological seminaries now in existence in the United Lutheran Church, with 130 students in residence this year.

DR. HARRY F. BAUGHMAN
New president

Border problem

For 30 years United Lutherans in eastern Pennsylvania had been looking for a solution of the problem of overlapping of the boundaries of synods, which has existed since the United Lutheran Church was formed in 1918. In two more years the problem may be almost completely solved, according to a report to be made to the Central Pennsylvania Synod and the Ministerium of Pennsylvania at their conventions next week.

A boundary between the two synods was accepted by both in 1943. The Ministerium in 1944 defeated a proposed constitutional amendment requiring its congregations west of the boundary to transfer to the Central Synod. The ULC Executive Board at a later date ruled that consent of the congregations must be se cured before they can be dismissed fro one synod to unite with another.

Seventy-five per cent of the churc councils of the 111 Ministerium congre gations involved in the boundary proble now favor the transfer to the Centra Synod, according to information secure this month. Forty-five of 59 Ministeriu pastors in the border area are favorabl

Transfer to the Central Synod of mo of the Ministerium congregations in th Danville and Lancaster conferenc (which are west of the accepted boun ary) can be accomplished by 1953, it now believed. Changes of constitutio of the congregations will require at lea a year. Central Synod congregations Philadelphia and elsewhere in easte Pennsylvania have indicated willingne to transfer to the Ministerium.

WORLD ACTION 70 PER CENT AHEAD

Lutheran World Action offerings received at United Lutheran Church headquarters through April 20 were 70 per cent larger than at the same time last year. Total received through May 7 was $346,495. Crest of the World Action offerings in 4,150 United Lutheran congregations was reached May 6, but money given on that date will not reach treasurers of synods until the end of the month. It will be included in the June 20 report of the ULC treasurer.

Benevolence situation improves

There was gloom in the United theran Church treasurer's office in March when two months' offerings for 1951 benevolence apportionment been received from the synods. amount was 6.6 per cent below the 1 total.

In late April the situation had proved. Offerings for three months v

vi[illegible] 1 per cent of 1950 offerings for the a[illegible] period. Total received had been 9[illegible]871 (in 1950, $930,529).

Methodists want more ministers

[illegible]ere is room for 5,000 more men in h[illegible]ministry of the Methodist Church, a[illegible]Bishop Arthur J. Moore, president f[illegible]e church's council of bishops. Meth- d[illegible] hoped that "God-guided pastors r[illegible]willing parents may encourage more f[illegible]r choicest youth to recognize the c[illegible]f God to a Christian ministry."

[illegible]ere had been an upswing of 47 per c[illegible]in enrollment at 10 Methodist the- l[illegible]cal seminaries since 1948. Total n[illegible]ber of students now in preparation in M[illegible]odist seminaries is 1,772. Perhaps [illegible]) in other seminaries have Methodist [illegible]ts as their destination. But more are n[illegible]ed.

[illegible]ghty per cent of the men now enter- t[illegible]he Methodist ministry are college g[illegible]uates, said Dr. J. Richard Spann.

[illegible]e chaplains wanted

[illegible]r every 850 U.S. soldiers there [illegible]ld be one chaplain, according to army [illegible]. There aren't enough chaplains [illegible] to fulfill that ratio. On April 1 the [illegible] armed forces had 2,695 chaplains in [illegible]e service. About 500 more were [illegible]ed.

[illegible]here were some reserve chaplains who [illegible]ld be called into service, but the armed [illegible]es were especially eager for new re- [illegible]s, between ages of 24 and 31. Chief C[illegible]haplains Roy H. Parker said last [illegible]th the age requirements would be [illegible]ved to permit clergymen up to age 38 [illegible]nroll for immediate active duty.

[illegible]our U.S. army chaplains had been [illegible]d in Korea. Decorations for heroism K[illegible]orea were awarded to 43 chaplains, [illegible]army announced last month. Among [illegible]se given the bronze star was Chaplain [illegible]. A. Borleis, a ULC clergyman.

JOHN W. RILLING
. . . on the air at 1:30

Rilling will broadcast

Back to the microphone for four months of Sunday broadcasts will come the Rev. John W. Rilling of St. John's Lutheran Church, Minneapolis, beginning June 3. Pastor Rilling is scheduled on the "Sunday Vesper" program which is a coast-to-coast broadcast presented by the American Broadcasting Company.

Pastor Rilling broadcast the "Sunday Vesper" sermons in 1950. In previous years the assignment had been given to Dr. Paul E. Scherer, Dr. Oscar F. Blackwelder, Dr. Robert Hershey, and others. The programs are at 1:30 P.M. (*Eastern Daylight Time*). They are arranged by the Department of Broadcasting and Films, National Council of Churches.

Tough talk in New York

Roman Catholic bishops are imposing censorship and control on United States public schools, asserted Paul Blanshard this month. He said Roman Catholics should not be members of public school boards unless they reject their church's

rule that Roman Catholic children may not attend public schools except by special consent of a bishop.

Mr. Blanshard said Roman Catholics in New York City "have developed a super-government that has become almost as pervasive and powerful as Tammany Hall at its worst." He said Roman Catholic pressure on the New York state legislature has made it impossible to reform "one of the most disgraceful divorce systems in the country." Laws have not been modified, he said, because of word "passed from St. Patrick's Cathedral."

The Blanshard address was given at a rally attended by 2,200 at New York's Carnegie Hall. The sponsor was the newly formed Metropolitan Committee for Religious Liberty, a unit of the national organization, Protestants and Other Americans United for the Separation of Church and State.

"The Catholic Church has invaded our theaters to impose a mediaeval test on sacrilege," said Mr. Blanshard. "It has censored modern science in our public schools. It has forced us to maintain a farcical divorce show in our courts."

Mr. Blanshard's book, *American Freedom and Catholic Power,* was a best seller for several years. His new book, *Communism, Democracy, and Catholic Power,* is being published this week.

Soft talk in Rome

Communists were delighted this month with a friendly letter which had come from the Vatican to M. Joliot-Curie, a leader in the Partisans of Peace group which sponsored the Stockholm Appeal. The pope also "has no more ardent wish than establishing peace among men," the Vatican letter assured the Communists.

"There is no difference, at least no important difference, between the peace which is offered by the movement of the Partisans of Peace and the peace fo which Catholics strive," the Vatican news paper, *Osservatore Romano,* said in ex planation of the letter. "No one can den that the two movements can exist which like two streets which lead to the sam destination, attempt to realize universa peace without reservation and withou limitation."

In most free countries the appeals o the Partisans of Peace have been calle Communist propaganda. Under heav political pressure in Iron-Curtain coun tries many Roman Catholic priests hav signed these appeals. The Vatican stat ment, which was published with evide delight in the Soviet Zone of Germany gives support to signers of the Com munist petitions and appeals.

Luther film fund completed

The full $400,000 needed for makir a film portraying the life of Martin Lu ther had been subscribed this month b Lutheran churches in America. A pled of $120,000 had been received from th Lutheran Church—Missouri S y n o d- matching the amount pledged on beha of the United Lutheran Church. Oth Lutheran groups have promised the ba ance. It is expected that the full inve ment will be recovered from rent charges.

First draft of the film script has be completed by Allen Sloane, report Henry Endress this month. Dr. Rola Bainton of Yale University, author of t recent Luther book, *Here I Stand,* a Dr. Theodore G. Tappert of the Philad phia Seminary, have been technical a visors to the script writer.

It is expected that the film will be fi shown in Hannover, Germany, in Ju 1952 at the assembly of the Luther World Federation. It will be made Germany by American actors.

World News Notes

...body is an expert

On street corners, in taverns, even in ...auty parlors, Americans last week were ...ating the policy that should be fol...ed in Asia. The return of General ...uglas MacArthur from Tokyo had ...ept the American public into the most ...despread discussion of world affairs ...t any country had ever known.

Mrs. Theodore O. Wedel might have to ...rise the complaint she made in New ...rk City this month. She said that ...men, now that they have much free ...e because of labor-saving machinery ... their homes, spend the time playing ...dge or "dawdling over their daily ...ores" when they should be taking an ...erest in world affairs. This month the ...men, along with their husbands and ...ildren, were talking about international ...oblems.

The calm, colorful MacArthur supplied ...multitude of debaters with arguments ...vorable to a deeper plunge into a war ... Asia. By the end of this month, after ...eneral MacArthur's opponents have ...d the U.S. Senate Committee their side ... the story, public opinion will begin to ...ttle into definite decision.

If the public lines up strongly with the ...eneral, U.S. official policy will swing ...ound to conform with what the public ...ants. In a democracy the people are ...bliged to decide what they want. Opin...ns of the folks on street corners, in tav...ns, in beauty parlors will shape world ...story.

...and when

There would be $225 million ready to ...lp Korea rebuild its ruined cities and ...ws when clouds of war roll away in ...e uncertain tomorrow. Before that time ...mes, much of the money may be spent supplying Korean refugees with a little something to eat.

The millions were pledged this month by 42 member countries of the United Nations. The largest part was the U.S. pledge—$165,000,000. Britain pledged $28,660,000, Canada $7,250,000, Thailand $4,368,000.

The United States had already given $85 million for civilian relief in Korea.

There was a relief subscription at UN headquarters this month for refugees in Palestine, totaling $40 million. In this the U.S. was the biggest giver, promising $25 million. Seventeen other governments made promises, including Israel which promised $50,000. The Israeli government said it would give £1 million as part of a general settlement of refugee claims according to negotiations now being conducted by the UN Conciliation Commission for Palestine.

Page from the past

For anybody who had doubt about how the war got started in Korea, two documents were put on record in the UN Security Council this month by U.S. representative Warren R. Austin. They were North Korean army orders, dated June 18 and June 22, 1950, which had been captured by the U.S.

The military orders gave full instructions for the invasion which was to be begun by the North Koreans. They outlined the "frontal attack" which was to advance to the Uijongbu-Seoul area. Details almost exactly corresponded with the actual military operations which began on June 24 (Korean time).

Jacob A. Malik, Soviet representative on the Security Council, said he could make no comment on the documents until he had time to study them. Com-

munists have insisted that the fighting began when the South Koreans attacked north of the 38th parallel.

Another question of history

It was at 3 P.M. on June 27, 1950, when the UN Security Council called upon "members of the United Nations to furnish such assistance to the Republic of Korea as may be necessary to repel the armed attack and restore international peace and security in the area." Three hours earlier President Harry Truman had announced that he had ordered U.S. planes and ships to go to the aid of the South Koreans.

The time question is important, because the military action in Korea is the first in world history in which an international organization has operated to try to enforce peace by concerted armed strength. It has been debated whether the U.S. took action before the UN told it to.

An action of the UN Security Council on June 25 gave the United States warrant for its action on June 27, it was explained recently by Ambassador Warren Austin. At 2 P.M. on the 25th the Security Council (with the Russian delegate absent) adopted a resolution calling for a cease fire in Korea, demanding withdrawal of the invaders, and urging member nations of the UN to "render every assistance to the United Nations in carrying out the provisions of the resolution."

No identification

What can happen to a man who loses his identification papers was felt recently by a Swiss sailor by the name of Alfred Kleeb who had become an Argentine citizen. While in Italy, he lost his naturalization and seaman's papers and his passport. Arrested, he was sent to Switzerland, on to France, to Germany, and then to Belgium where he was given a visa for the trip to Buenos Aires.

But with more bad luck he missed the ship. So he was sent to France, back to Belgium, to France again, and finally to Luxemburg. There the Red Cross got him to a seaman's home in Germany. When the Argentine consulate in Frankfurt was asked about him, they said his nationality was "questionable." According to latest reports, the Swiss have dug up his birth certificate so that he can return to Argentina.

People stop reading

As many people are reading newspapers as there were before television came, and magazine reading is holding up well. But book reading in the United States has been going down hill for a long time.

Gallup Poll questioners asked people in February: "Are you now reading any books?" Answer from 79 per cent in the U.S. was no.

Forty-eight of each 100 college graduates were reading some sort of book . . . 23 per cent of the high school graduates . . . 12 per cent of those who hadn't gone beyond grade school.

Reports in six countries showed the U.S. at the bottom in the number of book readers. There were 55 book readers among each 100 people in Britain, 43 readers in Norway, 40 in Canada, 35 in Australia, 33 in Sweden, 21 in the United States.

In the U.S. 53 per cent of the population has some education beyond grade school, and in England only 13 per cent. But the British learned to read books.

About 14 million television receivers were operating in the U.S. on May 1, with more than 500,000 new ones being set up each month. A study made in American homes in midwinter showed that 23 per cent of the people in homes with television read books, 32 per cent in homes without television.

THERE WERE RUMORS throughout Washington in early May that the resignation of Dean Acheson as U.S. Secretary of State would be accepted soon. Newsmen coming into the secretary's press conference on May 2 were surprising whether this might be his last. The rumor was circulating around Capitol Hill. Some said Mr. Acheson would be out in two days. Others said a month. Some of us who think that Mr. Acheson has been a great secretary of state are convinced the time has come for him to leave his post. He has become such a storm center in a rough political battle that his usefulness has been badly damaged.

THE IMPORTANT THING at this hour is not that Mr. Acheson shall stay in the State Department, but that his ideas shall prevail in U.S. foreign policy. He has steered the difficult middle lane between isolationists on the right side and preventive-war enthusiasts on the left.

The isolationists have talked about creating a powerful Fortress America, and would let the rest of the world take care of itself. The preventive-war people want to end the little war in Korea by starting a big war in China. The middle-of-the-road people believe in trying to halt aggression where it hits, but in the most narrowly limited area possible.

So far the Soviet Union has accepted the idea of a limited war in Korea. In exchange for United Nations hesitation to bomb Manchuria the Russians have not put in their airforce to bomb South Korea or Japan, and have refrained from sending their submarines against UN shipping in Far Eastern seas.

If the Russians change their tactics, our forces may be compelled to change theirs. President Truman and Mr. Acheson have held firmly to the United Nations principle of keeping the war in Asia within narrow limits unless compelled to enlarge it.

It is a difficult policy to maintain, easy to misunderstand. It calls for patience, temperance, and an unceasing hope and prayer that peace may be achieved.

ANOTHER THING will be supremely important if a new secretary of state appears in the Washington scene. American citizens must make clear to their representatives in the government that they want the desperately urgent question of world peace to be put far above the less important question of who gets elected to offices in 1952.

The reckless campaign of untruth waged by Senator Joseph McCarthy in the interests of partisan politics has left an ugly scar on American thinking. The sane, selfless influence of the late Senator Arthur Vandenberg has almost disappeared.

Sharp criticism of policies of the party in power is proper and necessary in the sort of democracy existing in America. But it must be fair, honest, unselfish criticism, especially in such days as these. There is a Christian way of life, even in the rugged contests of the politicians.

Americans can't afford to be irresponsible, inflammable, or to surrender to childish passions when the fate of generations yet to be born depends greatly upon their qualities of mind and soul in these days. Our nation's foreign policy is shaped according to the way citizens think and speak. We shall get a policy which is at least mildly Christian if citizens think and speak in a genuinely Christian manner. —ELSON RUFF

Canadian Affairs

UP GO TAXES!

THE CANADIAN POCKETBOOK took a double beating last month when the new government budget was announced. There's going to be less money in that wallet because the income tax is being upped a straight 20 per cent. And what's left won't go as far because the sales tax has been raised from 8 to 10 per cent. Also, the excise tax on a list of goods from cars and cosmetics to furs and firearms goes up from 15 to 25 per cent.

(Amid all the increases there was one decrease: the tax on candy and chewing gum was cut from 30 per cent to 15 per cent. But chocolate bar manufacturers spoiled even that with a quick announcement that the nickel bar would not come back. They would improve the quality, but the 7-cent price would remain.)

No reduction expected

BIG REASON for the new taxes was the Canadian defense program which would eat up a half billion dollars in the next year. In presenting the budget Finance Minister Abbott warned: "It would be too bold to hope that conditions a year hence will permit any reduction in these rates of taxes. There can be some hope but certainly no assurance that tax rates next year may not have to go higher."

The income tax boost becomes effective on July 1. On that date everyone's payroll deduction will go up. For every $1 now withheld from the wage earner's pocketbook, $1.20 will be short circuited to the government's purse.

The increases will bring Canadian taxes somewhat into line with those in the United States, though still far behind those in Britain. For example, the single person earning $2,000 a year will pay $165, compared with the U.S. $242 and the British $434. A married man with two children will pay $296 on a $4,000 income, compared with a slightly lower $245 in the U.S. and $881 in Britain.

Any comparison between Canadian and U.S. rates must take into account, however, the higher deductions which are allowed in the latter country. For example, Canadians must prove by turning in original receipts any donations made to church or charity, and the limit is 10 per cent while in the U.S. it is 15 per cent. Furthermore, the numerous allowances for interest paid on loans, for certain other taxes, and for a variety of miscellaneous items are unknown in Canada. Or perhaps we should say *were* unknown for the new budget marks a departure from the rigid principle of considering a person's whole earnings as net taxable income, except for charitable and medical deductions. From now on union dues, professional memberships, and other expenses incurred in earning income will be deductible.

Effect awaited

IT REMAINS to be seen what effect the new budget will have on inflation and the high cost of living. The finance minister thinks that Canadians should take the hit implied in the new sales and excise taxes and avoid them by cutting down their buying. What extra money they have left should go into reducing mortgages or buying defense bonds.

But critics of the government were urging price control and labor unions were beginning to plan new wage demands. They didn't find much consolation in the fact that 1950 wholesale market prices in Canada had advanced only 15 per cent compared with a U.S. 19 per cent, Australian 22 per cent, British per cent.

—NORMAN BERNER

GOD IS THEIR REASON FOR SINGING
The Choirs of St. John's Church, Allentown

usic Is His Ministry

CARL G. KARSCH

Search for religious freedom and inspiration brought a former Roman Catholic priest into the service of the Lutheran church

HE ITALIAN-BORN organist at St. i's Church, Allentown, Pa., is a man se life has been aimed toward two s: religious freedom and the creation reat music.

riving toward these goals has cost stro Moschetti untold discomfort and Italian citizenship. But, as so often oens, the loss has resulted in some of most satisfying experiences.

IUSEPPE MOSCHETTI was born in ence—the city of flowers. His edu- on began on his third birthday with a ate tutor. Later, young Moschetti transferred to the private school of city's Franciscan monastery. His ner, in the tradition of the Italian er classes, considered it proper for first son to begin his studies for the thood. Soon his talent for music was gnized, and the study of piano and organ was added to his list of courses. Soon he was giving organ concerts for the 500 boys at the monastery school.

At 12, the first crisis arose with graduation. Should he continue studying for the priesthood? "I wanted more freedom than the life of a monk allowed, but I didn't want to break my mother's heart," he says.

So theological work began in earnest. He led the simple life of a Franciscan monk. Clothes, food, furniture, even the pipe organs he loved were produced within the monastery's walls by the monks themselves. "Because of the plain existence, I saw more than one monk over 90, still with a healthy, childlike complexion," he recalls.

Ironically, one of his monastery courses actually started him toward the Lutheran church. To be able to combat

Protestantism later, every student had to learn the teachings of the reformers. Of these, Luther was the one whose ideas of religious freedom were shared by Moschetti. Fascinated by Luther's writings, he secretly made a key to the monastery library. In this way he got access to the "forbidden books" of the great reformer.

ORDINATION as a Franciscan monk came at 21. Shortly after, he was sent to the coastal city of Leghorn as the curate of a parish in the rundown waterfront district.

Immediately upon arrival, the young priest set out to ease the people's misery. Church officials vetoed outright reforms, so he turned to music. Here he was successful. The parish soon had a choir of 500, the public school a chorus of 2,000 girls. Open conflict with church leaders over his ambitious program proved his downfall. He was suspended and sent to a monastery established by a branch of the family which ruled Austria before the first World War.

So pleased was the family with Moschetti's musical ability that they secured him as their private chaplain. Now he was free to compose as he wished. His goal was membership in the Royal Academy at Bologne, the oldest musical society in the world. For the examination he composed a mass for double chorus and orchestra, a symphonic poem, and numerous shorter works. The examinations passed, Moschetti was granted the title of "Maestro" and the privilege of inscribing his name in the society's Golden Book beside such composers as Beethoven, Verdi, Mozart, and Liszt. Equally important, his success brought to an end his life as a priest.

EARNING A LIVING was the new problem. Mussolini's treaty with the Vatican in 1929 had provided, among other things,

MAESTRO AND ADMIRER
Son Teddy is a good listener

that men leaving the priesthood were stripped of their civil rights. To escape antagonism at home, he spent the next two years on tour in England and the Continent. Although he played frequently in cathedrals, church officials didn't object for he notes "I was merely an actor who came to entertain people with my music." Because he missed active association with church life, Moschetti prepared to go with his wife, Dina, to Canada in the spring of 1938.

Eight years in Canada passed quickly, learning about a new church, a new country, a new way of living. Only the constant round of organ concerts remained unchanged. From western Canada to Carnegie Hall, there were few large pipe organs that didn't know his touch. A new joy was the birth of his son, Teddy, in 1942. One wish remained—to become ordained to the Lutheran ministry. President J. H. Reble, of the Canadian synod suggested he discuss it with ULC President Franklin Clark Fry.

DR. FRY was enthusiastic and arranged for him to enter the Philadelphia Seminary in 1948. Because his wife w

... little Teddy had to live at the ... too. Still the concerts con- ... But he was happier than for ... years. Religious freedom was no ... just a dream. Studies at Mt. Airy ... when Dr. William C. Schaeffer, ... of St. John's, persuaded him to ... e their director of music.

ce coming to Allentown, Maestro hetti has filled his evenings with osing. Cantatas, anthems, canticles, s—all flow ceaselessly from his pen. other prolific composers, he plots s mentally long before actual writing s. Generally, this planning takes while practicing or riding to and the church on the trolley. "Putting usic on paper is the biggest job. ad a 'Magnificat' for next Christmas y head several weeks, but haven't he time to write it," he admits.

tual composing is done at a table, the piano. This technique, he finds, s in music that is structurally ger than the play-some-chords-then- them method. "Bach," he points out, "could 'hear' his music so well that he never even tried it out before a performance." The Maestro, however, polishes his compositions by playing them over.

EXAMINING A NEW ANTHEM
... Miss Pearl Smith, choir librarian

WHEN AN IDEA strikes he can write with phenomenal speed. The "Te Deum Laudamus," requiring 20 minutes to perform, was written in one week, three hours a night. He dedicated this canticle to President Fry because "he fought so hard for me in my struggle to become a citizen." A private bill of Congress, signed by President Truman last Aug. 27, granted citizenship to Maestro Moschetti.

Just what is his concept of church music? The Maestro explains: "I was taught that music's aim was to make God seem unapproachable. Tunes had to be repetitious, monotonous, almost mystical. You could practically feel a fearful emptiness widening between you and God. Luther taught us otherwise. Many Protestant choirs still sing music that wasn't written for their religious beliefs. The other extreme is just as bad, and is more common. This music merely entertains; it tickles our ears but doesn't help us worship. Lutherans need church music that combines pleasing melodies with reverent words. Dr. Fry summed up my feelings when he said of the 'Te Deum Laudamus,' 'It put my knee to the floor and raised my heart to heaven.' "

"The March of the Resurrection," a new Easter anthem sung this year, illustrates his point. Maestro Moschetti took the text from the most familiar Easter hymns. "The people hear words they know. By enjoying the music and understanding the words, they will be able to worship God better—that's the purpose of all music in the church."

He urges the three choirs, whose membership totals 175, "Don't sing for your-

selves or for the congregation. God is your reason for singing." The children's, the gallery, and the chancel choirs rehearse on three consecutive nights in the choir stalls.

"I want them to practice where they are going to sing," he reasons.

IN ADDITION to directing and composing, he spends six to eight hours a day practicing on St. John's $80,000 Skinner organ. Usually, he is at the church by nine o'clock. "If I don't practice, how can I continue to play?" he asked simply. Evidence of how well he does play is the number of his concert engagements. Frequently he leaves after the Sunday morning service for an evening concert as far away as Johnstown or Altoona. Sometimes the choir goes along to sing some of his compositions. During the Easter season last year, he took the group to sing in John Wanamaker's Philadelphia store. Each week he transcribes a half-hour concert for rebroadcast Sunday morning over radio station WSAN, Allentown.

Maestro Moschetti's twin goals of superb music and religious freedom are closer than ever to attainment. Ahead lies the difficult job of persuading Lutherans his theories on church music are right. To accomplish this, he still would like to be ordained a Lutheran pastor. "Church leaders are more willing to listen to a minister," he claims.

She Influenced My Life

By WILLIAM DINWOODIE

A small boy spent a half hour in the company of a distinguished American poetess and gained inspiration to live at his best

I SPENT ONLY a half hour in the company of the gracious white-haired woman. I never saw her again. Yet, looking back over the years, I count that half hour as the most important of my life.

The woman was Ella Wheeler Wilcox, popular writer of dramatic verse. I met her by chance when I visited my cousin, Jim, in a summer resort near New Haven, Connecticut.

We were passing the Wilcox bungalow, close to the shore of the bay, when she called to Jim from her side porch. Would he, she asked, take a letter to the post office?

While he was away, I sat on the top step of the porch, my hands cupped around my bare knees. Mrs. Wilcox, a small woman, settled back in a rocker with an open book in her lap.

IT WAS MY first meeting with a celebrity. I was surprised to find that Mrs. Wilcox was not unlike many of my mother's middle-aged friends. Had I met her at an afternoon tea in our home, I would never have thought of her as the writer of poems that were known to millions around the world. Nor would I have

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Mr. Dinwoodie is religious news editor for the Cleveland "News."

c: that she was the confidante of
de ts and kings. She had the gift of
icity that is known to only a few.
t the quality in Mrs. Wilcox that
ied to me most was her friendly
n. After a few minutes in her com-
I was free of any feeling of shyness
ve. She wanted me to feel at ease
achieved her purpose by asking me
t myself.
old her I was 10 and in the sixth
in school. Learning that I liked to
she wondered if I'd seen any of her
ngs. I told her I had. Father had
d several of her poems in his scrap-
.
like them," I observed. "You must
a lot about people."
know myself," she smiled. "It's most
rtant if you want to be a writer. But
don't care to hear about me."
'd like to hear about your travels," I
"Dad says you've been almost
where."

RS. WILCOX seemed pleased. Look-
away toward the warm evening sky,
told me of palm-shaded beaches in
East Indies; of interesting people she'd
on great ocean liners; of the thrill
came to her as she looked upon the
ed Alps for the first time.
was a world entirely new to me and
as sorry when my cousin, Jim, re-
ed from his errand and said: "We'd
be getting on home, Bill."
was about to say "Good-by" when
Mrs. Wilcox called my attention to a round table on the porch. Signatures were burned into the wood around the outer edge.

"This is what I call my gallery of notables," she explained. "They're the names of friends who have visited me here at one time or another. I can't tell you how much they've meant to me."

She then pointed out the signatures of some of the outstanding lawyers, writers, editors and statesmen who had written their names on the table top. The circle of names was complete except for a gap of about eight inches at the bottom. When I mentioned this to Mrs. Wilcox, she slipped her arms through mine and said:

"I'm hopeful that you and Jim and others of my young friends will be worthy of filling that space. But it won't come by wishing. You've got to have a high goal in life and you've got to keep your eyes on that goal. There's no easy road to success."

A SIMPLE STATEMENT of purpose, wasn't it? It was in keeping with the theme of much of her religious poetry which has inspired many to be their best, most helpful selves. And it's served as a spur to push me on through countless difficulties since then.

What if I never reach the goal I've set for myself? What if I never deserve a place with the notables on Mrs. Wilcox's table? I've at least had the fun of trying, and life offers few greater satisfactions.

JOHN WESLEY grew alarmed in his later years at the prospect that his followers would obey only the first two of his three injunctions: Gain all you can, save all you can, give all you can. For he saw clearly that faithfulness in material things without spiritual consecration is double-dyed secularism.

—WINSTON L. KING in *The Holy Imperative* (Harper's)

SEVENTH AND LAST IN A SERIES
ABOUT THE WILES OF THE DEVIL

PRIDE AND THE DEVIL

By RUBY LORNELL

To separate man from God eternally is the devil's chief objective, for which he uses his sharpest set of tools

WE HAVE GIVEN THE DEVIL a tremendous advantage by forgetting what his objective is.

If you think a man has come to steal your table silver, you might give him opportunities to plant a bomb in your basement. You had no idea he wanted to blow you to pieces. You thought he simply wanted your table silver. Your main concern was that he should not be left alone near the silver chest. So you let him wander as much as he pleased in the basement.

Something like that seems to have happened in our battle against evil. We have forgotten, if we ever fully realized, what the devil is out to do, and we have instead centered all of our attention on his sideline activity, or perhaps on the ghoulish results of his work, rather than on its main objective.

MILLIONS OF CIVILIZED persons have been horrified at the recent display of evil in man's nature: the ghastly concentration camps and gas chambers where millions of Jews were killed by the Nazis . . . the authentic reports of former prisoners of having been used as human guinea pigs . . . the ruthless rape and looting by the conquerors . . . the living-death sentences of millions to slave labor in Siberia . . . the systematic, brutal annihilation in Soviet-dominated territory of any who oppose the Party.

"This," we say, "is the very essence of evil. Here is the exposed heart of the devil himself."

But I think we are on the wrong track if we assume that this nauseating spectacle is the end and aim of the devil's desires. It is God's purpose that all created souls shall live in perfect harmony with the Creator. It is the devil's purpose that all created souls shall be eternally separated from God.

It is for this end that every temptation is conceived, every torture devised, every demonic activity is geared. The horror and blood and tears are useful tools. They deaden the soul of the man who uses them until he is totally incapable of ever catching sight of the pure and holy and loving God. They create confusion and despair and hopelessness in the heart of the victim, so that he too is totally blinded to the sight of a merciful God.

But they are not the devil's objective. They are, rather, his tools to accomplish his real business: to eternally separate man from God.

PLEASE BELIEVE ME, this is not a fanciful argument to split hairs and determine which are means and which are ends. The question is not one of proper label-

ther, a plea to recognize the devil's
s for what it is, and to realize
he can—and often does—accomplish
me objective with quite a different
f tools. Or, more accurately perhaps,
ises the same tool in some disguise.
me explain.

seems that the best way to keep man
worshiping God is to get him to
hip someone else. And the easiest
titute to make for God is man him-
In other words, it seems that the
way for the devil to get man away
God is to convince man that he,
self, is quite sufficient unto himself.
he average fellow is a reasonably
d sort of a chap, generally well-mean-
(if you don't pry into his subcon-
us), with an amazing amount of
ns and skill. The important thing is
all his desires should be satisfied, and
on this earth should be as full and as
hfortable as possible. In other words,
ove the great Me best of all and will
ve Me all my days."

t was this sin for which Jesus reserved
harshest words. Knowing Jesus as the
fect Son of the righteous God, cer-
nly it is obvious that much in His day
s deeply painful to Him: the rotten
ve-trade, the prostitution, the degrading
verty. But these, and much else, He
ew to be the byproduct of a basic, cen-
l, fatal sin: the sin of man's putting
nself in God's place.

THE CHRISTIAN THEOLOGIANS call that
"pride." Sometimes it is hard for us
swallow their radical statements about
de. They tell us it is the great delusion
man, the barrier that shuts man from
d, the force that nailed Him to the
ss. That, to us, is confusing. How
a thing like pride be the Terrible Sin?
y should that almost "normal" human
itude be held up for contempt in the
face of the gross immorality of the world?

Perhaps our protests stem from the fact that it is difficult for us to see from God's point of view. We find it hard to understand that it is at the point of pride that man shuts himself off from God. It is the fact that man puts himself before God that makes it impossible to worship God.

All of the brutality and human misery we talked of are, in the final analysis, immediate or remote results of that human pride. But it is the pride itself that is the *heart* of the sin. It is entirely possible to be respectable, peace-loving, liberty-loving, and democratic and still be as damnably removed from God as the sadistic S. S. guard.

A civilized veneer may protect us, at least for a time, from the crude, coarse manifestations of evil. But God's plan has just as surely been frustrated, and the devil's purpose has nevertheless been accomplished.

THE DEVIL does not require that we literally deny God. In fact, it seems to serve his purposes better in our particular time in this country not to deny Him. Atheism is an ugly word, often used with communism, and has something of the feeling of dirty language. I think, rather, the devil prefers that we should acknowledge God's existence, and then either ignore Him, or else attempt to use Him.

I suppose a majority of the non-church members, and many of the approximately 50 per cent of inactive church members fall in the first classification. They "believe" in God, but they go on running their lives as if He didn't exist. Their decisions are made quite without regard to His will.

Their money is spent as if they were able to earn it entirely on their own, with-

out the sustaining breath of God within them. Their time is used quite as if they had decided to be born and will decide to die when the proper time comes, an assumption ridiculous even to the most naive and the most sophisticated. God is a vague mist and bothers them not at all.

THE SECOND CLASSIFICATION perhaps, includes more of us active church members. We not only acknowledge God, but use Him for our own purposes. It is a subtle temptation, and no doubt many of us fall victim to it at some point. Recently the best-sellers have been a popular avenue for this particular temptation to use God for our own purposes: "Religion will make your life more complete, so why not include God?" That makes God a little extra embroidery, while the warp and woof of the fabric remain unchanged. An extra, pretty decoration.

"Why not try prayer? It will make you feel better." You see the pattern: Not to go to God because you realize your own failure and you want Him to take over the running of your life. Not that. Not giving up the steering-wheel and letting Him decide the direction. Just a little additional push to what you are already doing for yourself. A little additional pinch of spice that makes just the right flavor.

The temptation comes to the social reformer with this advice: "Religion, especially Christianity, makes people more law-abiding, lifts them to a higher plane. So be a Christian in order to make a finer society." The same pattern again—not to work for a better society because that conforms to God's way, but to make the better society the final goal, and use God as a help in that direction.

THE SAME TEMPTATION comes with peculiar force to us today because of our international crisis. We are encouraged to go to church, because that strengthens the nation. Use God to buttress democracy, instead of using democracy to serve God.

"But," we protest in confusion, "doesn't God want us to come to Him for help?" Of course He does—on His terms. He wants to make our lives more complete, but He has to take over completely and make new people of us. He won't take on a little sanding and varnishing proposition. He wants to make us perfect, so we can live in perfect peace with Him.

And that has to be done on His terms. He wants to help us make a better society here, too, but He doesn't want the Christian to make that his *goal*. He wants him to understand it as a *means* to bringing people to God himself. He wants us to pray as a nation, too, but He wants us to pray to be strengthened and purified so He can use us to bring the world to Him.

YOU CAN SEE, of course, why pride is the favorite tool of the devil. He can use it to bring to nothing even our prayers for God's help, because we ask on our terms, not on God's. On those terms, God *cannot* help.

It is only realistic, I think, in any battle to look carefully at the enemy against whom we are fighting, to study his techniques, and to recognize his disguises. Beyond that, there is no value for the Christian to think any more about the devil. From him we can gain no strength or positive help. Except for those brief, occasional glances to make ourselves aware of the enemy, we shall do well to follow Paul's advice: "Let us strip off everything that hinders, as well as the sin which dogs our feet, and let us run the race that we have to run with patience *our eyes fixed on Jesus, the source and goal of our faith.*"

Then let the devil beware!

waii Is Our Outpost

AUL C. WHITE

Lutherans are newcomers on the lovely islands, but the churches are growing and many new fields are ready for development

AWAII HAS WON OUR HEARTS. Look- out the parsonage window in the ruki section of Honolulu, we can see ocoanut palm trees swaying in the e breeze. Flowers brilliant in color n full bloom, a lazy sailboat drifts nd in the distance bathers are enjoy- famous Waikiki Beach. The quiet ic is at its best here today with deep sparkling water which laps kindly e reefs. Oahu is one of the islands have made Hawaii famous and I can y to its beauty.

utheran opportunities in Hawaii are ving. The first church here was ed in 1880 at Lihue, on the island Kauai, by German Lutherans who e to work on the sugar cane planta- s. The congregation was under the of the Rev. Hans Isenberg, who died 918. For 30 years it was shepherdless had become practically non-function- but now it is going full tilt.

pon our arrival in Honolulu, we met youthful "veteran" pastor of the vaiian Islands, the Rev. H. Edward mme. He has been here only five rs, but is the senior of the quartet of ors at work here now. Pastor Hamme es the Honolulu Lutheran Church, ing been called to it when he was a y chaplain stationed here. Through vigorous efforts, this downtown church developed a full program and is now planning a building project to include a new church that will cost about $125,000.

OUR VISIT to Lihue gave us an opportunity to see the original church. It is a beautiful white frame building, reminding one somewhat of a typical New England church on a hilltop. Here, work has been revived by the Rev. Tom Allport and his wife. We had an opportunity to confer with Mr. and Mrs. Fred Schumacher whose daughter Barbara is enrolled at Midland College, Fremont, Nebr. They spoke glowingly of Lutheran higher education and the opportunities that have come to Barbara since enrolling in one of our Lutheran schools. Mr. Schumacher and his Hawaiian wife were proud of the fact that their daughter was the first native Hawaiian Lutheran girl to attend

LUTHER LEAGUE LEADERS CONFER
Dr. White with Miss Betty Lou Riesberg

White, who is secretary of the United Lu- an Synod of New York, has recently returned n a world tour.

OLDEST ON THE ISLANDS
Lutheran Church at Lihue

a United Lutheran Church college.

The Rev. Waldemar Hintz is pastor at Pearl Harbor. This "quonset hut" church has its doors open to all people but is attended largely by the families of navy and air force personnel. We attended Good Friday services here, near the place where the bombs fell on Dec. 7, 1941. The work is small, but meets a real need.

THE LUTHER LEAGUERS of America have made St. Paul's Church, Kaimuki, Honolulu, their mission project for the biennium 1949-51. $25,000 is to be raised by our young people to aid in building a church for this congregation. The Rev. Everett Jensen, pastor, named the following nationalities represented in his congregation—Korean, Japanese, Hawaiian, Portuguese, Chinese and northern European. Even a "German war bride" is a member. On the church bulletin for Holy Thursday evening were the words "The Church of All Nations."

Pastors in Hawaii are dreaming of great advancements if men and funds are available. Pastors Allport and Jensen alone know of a dozen likely spots in which to plant new work.

HAWAII REMINDS me of the foreign mission work we have seen in various parts of the world. Only 16 per cent of the people in Hawaii are American or European in background, while 84 per cent are Asiatic. Japanese, with 39 per cent, form the largest racial group. The rest are Chinese, native Hawaiian, Korean, and Filipino. If this work is to be built up it will take patience, money and men.

Pastor Allport said, "We can expand if only we have the additional help, such as parish workers, seminary students for summer service, and other aid." If our church goes forward it can become great on these beautiful islands.

Our missionary visitation has come to a close. This report, written in part in Honolulu, was completed on airlines en route to New York. We have appreciated the wonderful way in which missionary friends around the world portrayed the work of the church to us. I

rt of the world we have discussed
people's work and parish educa-
programs in detail.

PLE THROUGHOUT the world are
g the same problems that we face in
own country. They are deeply con-
ed about teen-agers. There is a spirit
hange among the youth of the world.
are asserting themselves and break-
way from old traditions. Better Chris-
education for children is widely
ht as a possible remedy for this con-
. Equipment and teaching materials
often poor, and only a limited num-
of children are enrolled in the Chris-
Sunday and day schools.
nother difficulty is the lack of suf-
nt lay leadership. This is especially noticeable in the younger churches where most members have come out of a non-Christian background.

Everywhere there is a general air of restlessness, with people on the move. Young people especially seem to be astir and uneasy. In Liberia they were going to the coast to work in rubber plantations. In Japan, they were heading for Tokyo or some other city.

In facing these universal problems, the church must emphasize its program of missions, evangelism, youth work and education. Lutherans of America must meet this world challenge. It demands our best. Christ calls us to greater service and a wider world-view than ever before. It is our opportunity for a great advance.

OT EVEN A SPARROW

MARY HODGES

God takes care even of the sparrows, but a forgetful mother learned one spring morning that people can upset God's plans

T WAS 10 O'CLOCK on a spring day. I taken refuge on an out-of-the-way ch in Central Park to escape from the daches of my job. I manage per-nel in a big store.

was sick of young job hunters who ldn't work, or think, or stick. And at a grand world it was that morning! nshine, smells, sounds! New-cut grass, neysuckle, brier roses. Birds, song-rs, jostling pigeons and sparrows. I ked at the bright greens of feathery es which shut out gray towers and I s 10 and back on my father's farm in sconsin.

Then I saw them coming—two women. The little fortyish one in blue didn't bother me. But the tall girl with the blacker than black hair and the orangey-red slacks and halter was right out of my daily dozen at the office. Not that girl, but a thousand replicas of her, making my office a port of call, had grayed and soured me. Every swaggering step she took hurt me, and my dread drew her straight to my bench.

SHE SETTLED me in one glance . . . a fossil of 50 . . . If he still sees and hears, he doesn't understand English.

She lit a cigarette, but good tobacco couldn't compete with her vile perfume.

"Too bad about Peter," the blue one said.

"Too bad about *me*." Like all the others she had a throaty voice. She wore scuffed flats, her feet kept up the familiar restless tapping. "I was 25 when I married Rick, and I'm practically in a wheelchair now . . . Five years! I didn't have it to waste any more than I had throwaway money . . . Now . . . well, Sanders has lots of it. If I marry him . . . What else can I do?"

"Then, Mimi, you are giving the kid up?"

"Can I help it? Rick'll go to war over him and his mother has got her claws sharpened . . ."

"She's been a permanent sitter, Mimi."

"SOMEBODY HAD TO. My dancing lessons were always at night. I never had the price of a private lesson. And the few times I got a booking . . . O, Marge, you don't have to say it . . . I know it added up to nothing. But with Sanders' dough—"

"Peter's only four, Mimi. A baby."

"Bunk! No city kid's a baby. They're grown up as soon as they can walk. You saw him just now, over at the Boat Lake with dear Grandma. He won't fall in, and if he does, Rick's taught him to swim. What? I'm not one bit upset about it, Marge. It's only that you . . . I sensed that you were . . . sort of praying for my soul . . ."

"Suppose I was?"

"And thinking I was a bad mother, and you're so right! Listen . . . if I'd stopped, Peter wouldn't have looked up from his boat. I bought him the cutest red suit . . . how'd I know it was a boat he wanted?"

"You didn't stop—"

"Can't you see that Rick's mother hates me? That she's got the kid drilled—"

"Mimi, if something happens to him—"

"O, heavens! City kids . . . city sparrows . . . Look at them. So tough they push the pigeons around. Nothing happens to them."

"I don't like it . . . I can't be so terribly sure like you are. Maybe because my boy died . . . in Tarawa. I prayed and I was so sure he'd come back. But since then . . ."

"I know . . . Marge. But that was war. And you'll faint when I tell you this . . . I prayed too . . . honest! I asked God—" I couldn't hear the rest of it.

PEOPLE BEGAN TO DRIFT BY. An artist unpacked his paraphernalia on the grass. A girl sat down opposite us, opened a bag of popcorn, fended off the squirrels and pigeons. She threw scraps to the sparrows.

The women were silent, watching. A little blond boy went by. The blue one exclaimed, "O, Mimi, *look!*"

Mimi didn't look. She got busy with her lipstick.

The girl gave popcorn a long toss into the middle of the walk. There was a whirr as small birds dived for it.

Someone gasped. A heavy-set man halted, looked back, saw what his foot had done, saw the fluttering bird. His face crumpled into horror but he hurried on his way.

People stood helplessly watching its agonized struggle.

THE GIRL in red darted up. "No!" she choked. "Marge, it *can't*. It was only getting something to eat . . ." She caught it up, held it. "He said 'not even a sparrow,' Marge . . ."

Tears streaked her half-done make-up.

She laid the still little body tenderly on the grass. Then she started in the direction of the Boat Lake . . . *running*.

A Piece of Brown Bread

By KATHERINE BENION

A child gave up part of her supper, but the gift was returned many times over when she really needed it most

S A BLONDE-HAIRED, pig-tailed girl Ida effer lived near a small village in hern Germany. During those years constant companion was Anna Kurtz, child of a poverty-stricken widow. da pitied Anna, and although she was wed but two pieces of brown bread ach meal, she always saved one for hungry friend. This she managed by ing until her father was not looking er direction. Then she slowly slipped bread to her lap and into the pocket he apron which custom at that time reed little girls should wear. Anna w and she always came to play or —if just for a few moments.

HEN ONE DAY the inevitable happened. s father saw her place the brown ad in her pocket. "We do not make ugh for you to be giving our bread ay. Five are enough for me to keep," scolded, his black eyes growing darker. om now on you get one slice. You y give that away if you like, but you no more!"

t was a hard decision for a little girl make. All that night Ida debated what do. As she pondered the situation, she ld see before her the hollow blue eyes l their piercing stare—the trembling ity in Anna's narrow fingers as she toned the bread and ate the entire slice most at one bite. By morning she *knew at she must do.*

There were many times in the days that ved when Ida longed for the bread s if. There were even times when she st began to nibble at it, but she never did. She could not bear to say, "Father says I cannot give you bread anymore."

THE YEARS PASSED swiftly and the words remained unsaid. At 16 Anna Kurtz sailed for the United States, but she did not forget. Until correspondence was halted by war Ida Shaeffer heard from her regularly.

After World War II misfortune hung heavily over Ida and her husband. They were now both in their seventies, poverty stricken and desperately hungry. One day she walked to a near-by town where she had been told flour was available in small quantities. But the line in front of the store was a long one and the flour was gone before Ida's turn came.

Discouraged, she started home to the shack made of lumber rescued when a bomb had demolished their house. Ill and cold she fell by the road where she was found by a passerby who took her home.

THE NEXT DAY as she lay in bed, her husband came home from the post office carrying a large, well-wrapped box. "It's from Anna Kurtz," he said. With eager fingers he opened the box. In it was canned meat, powdered milk, flour, lard, coffee—many foods that they hadn't tasted in several years. With better food, Ida soon regained her health and new vigor came to her husband's frail body.

The boxes continued to arrive every month, and in them always was a little note of love and gratitude: "To you, dear Ida, with deepest thanks for the brown bread. Love, Anna."

The Gospel for the Festival of the Holy Trinity is written in John 3:1-5

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

CHRISTIANS BELIEVE in three gods! Critics outside of the church often hurl this criticism at us. They hear us speak of God as Father, Son, and Holy Spirit, and conclude we believe in three gods. Of course this is not true. The very word *Trinity* comes from the Latin which means something like *three-in-one.*

The Gospel lesson for Trinity Sunday is appropriate for this festival. It contains the story of Nicodemus' visit to Jesus. Nicodemus came to the *Son* for knowledge of the *Father* and learned that rebirth through the *Spirit* was essential. Sunday's lesson not only presupposes the Trinity, but it also shows something of the activities of its Persons.

Nicodemus was "a man of the Pharisees," which either meant that he was one of their group or that he had special position in their group. His name means "victor over the people." The Jewish collection of Law, the Talmud, speaks of a disciple of Jesus by that name. Apparently he was a prominent person.

NICODEMUS was a member of the Sanhedrin, the Jewish supreme court and governing body. In John 7:50 we observe him asking a pointed question of his associates in an attempt to secure some justice for Jesus. In John 19:39 we see him bringing an expensive gift of spices to the sepulcher to aid in the embalming of Jesus' body.

Perhaps Nicodemus came to Jesus at night because as such an important person, he had to be careful who saw him. The fact that he came at all speaks well for him. He was not yet a disciple, but did want to find out more about this fascinating teacher from Nazareth.

Although John relates only one miracle previous to this meeting—the changing of water into wine at Cana—apparently Jesus had performed several miracles. (Only a small portion of Jesus' activities has been recorded by the Evangelists.) These signs of power had convinced Nicodemus that Jesus was a teacher "come from God."

By way of an introduction to conversation, Nicodemus told Jesus of his belief in His authority. What questions Nicodemus came to ask we shall never know, for Jesus immediately pointed the conversation to a basic question and continued with that. The two may have spent hours discussing many things; we have only the record of this one subject.

Nicodemus, who had been impressed with outward signs of power, was at once directed to think about inward things. He was told that one must be born again.

JESUS MADE it clear that in order to belong to the Kingdom of God one must become something, not just do something. To a Pharisee this would seem amazing. Pharisees emphasized obedience to the Law. For them right practice made righteousness.

In his opening sentence Jesus cut down the trunk of the Pharisees' legalistic tree. Not new works, but new life, is required. Not better morality, but new birth, new personality, new being!

In Matthew 18:3 the same idea is differently expressed, "Except you become like little children . . ." Paul, echoing Jesus, frequently speaks of a renewal, recreation, new creature in Christ (Ro-

12:2; Galatians 6:15; Ephesians
24).

this point Nicodemus had a typical
n question, "Is it possible?" He may
been thinking purely in terms of a
cal rebirth, or possibly wondering
an old man, set in his ways, could
me a new man.

e answer was typical of Jesus. He
ged the question mark into an ex-
ation point. The figure of water has
rally been considered to be a refer-
to the ritual of baptism. To Nico-
us it probably suggested washing or
sing. The Old Testament contains
y passages which refer to water sym-
ally (Ezekiel 36:25). John also uses
a symbol (John 4:7-15; 19:34). In
s 3:5, 6 we find water and the Spirit
ed in the manner that Jesus used here.

ESUS WENT ON to say that persons
of flesh, from natural man, have only
hly properties, but those persons also
rn through the Spirit have spiritual
perties.

urning to another figure, Jesus com-
d the Spirit to the wind. Although
do not know where the wind comes
n or what its destination is, you cer-
ly do know that it is there. The same
ue of the Spirit. (The Greek for *the*
d blows can also be translated *the*
it breathes.) Note again the brilliant
of language, relating ideas through
efully chosen words.

he idea of new birth was not un-
wn in the Old Testament. It is sur-
ing that so learned a man as Nico-
us was confused by the concept. Cir-
cision of the heart (Deuteronomy 10:
is another expression for personality
nge. (See also I Samuel 10:9; 16:13;
kiel 11:19; 18:31; 36:26; Jeremiah
; 31:33.)

he phrase "ascended into heaven" is a common term meaning *knowledge of God* (Proverbs 30:3, 4). Matthew 11:27 expresses this same idea. No one has true knowledge of God (ascended into heaven), except he who is come from God (came down from heaven), who is the Son of God (in heaven). *In heaven* is not here to be considered so much a place as a relationship.

THE CONCLUDING verses refer to an event which occurred during the wanderings through the wilderness under Moses (Numbers 21:6-9). The Israelites were set upon by snakes. Moses made a brass snake and put it up on a pole. When people who had been bitten looked at the artificial snake, they were cured. We do not know how the sight of a bronze serpent prevented their death, but Jesus' reference to this event is clear.

As the serpent was lifted up (placed on a crossbar), so Jesus would be lifted up (crucified—John 12:32, 33). As those who looked at the bronze serpent were saved, so those who understood his crucifixion and believed in him should not perish.

Our Sunday lesson closes one verse before the most famous sentence in the entire Bible (John 3:16). If we insert a phrase into that verse, explaining what *believe* means, we can see how appropriate this lesson is for Trinity Sunday. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth (by rebirth through the Holy Spirit) in him should not perish, but have everlasting life."

That is the Gospel—the greatest news ever told. It shows that without knowledge of God as Father, Son, and Holy Spirit, salvation is impossible. We believe in one God, but we know Him through three types of personality experience. We are Trinitarians.

Personal Problem Clinic

Confession?

QUESTION: In this little town, along the Mississippi, a certain woman—a married one, at that—has been running around with nine or ten different men—all of them also married. This woman is a member of another church, and she has been attending in an irregular sort of way. Recently she went to the communion service, but she did not take communion. She did the same thing several months ago. Her pastor asked her why she didn't commune. She hemmed and hawed, then confessed what she had been doing. He then told her that she must go to the wives of the men with whom she has been going, confess, and ask forgiveness.

Instead of going to the ladies, she wrote to them. They in turn have publicized the matter. It has stirred up a hornets' nest in a number of families, and has become a chief matter of gossip all over this area. I think that minister (non-Lutheran) gave her the wrong steer. Could she not have confessed to God alone, received his pardon, and, with his help, resolved to go straight?

REPLY: This is a post-mortem. But reflection on what might have been may prove helpful in other situations.

Under ordinary cases it is in order for us to go to people we have wronged, confess, and ask their pardon. And, strictly speaking, that was in order in this case, as the minister indicated. But, from the practical point of view, it is not a good thing for a community, or for individuals, for such a radical violation of the moral code to be made the focal point of widespread scandal. You may, of course, assume the newspaper viewpoint that publicizing evil serves to deter it.

Everything considered, it would have been better for the woman to have taken the whole matter to God in confession, asked his forgiveness, and sought his help to pursue a Christian life henceforth. And she could well have told the various men she was through with the unchristian escapades and would go to God with the whole tangle. And she could have advised them to follow the same course. Such a method might have prevented a big spree of gossip.

Now that the whole ugly affair has become common property, it will be years before the effects fade out. For the good of all, including the woman herself and her family, she and her family had better relocate their domicile and thus find a way to start over again, with a determination to live a Christlike life.

Food and politeness

QUESTION: I have heard it said that there is a close relation between food and politeness. What is the connection?

REPLY: When one is hungry he tends to seek immediate satisfaction—as do the animals. That also is what a baby does, without even knowing it. Food-getting is a part of the urge to self-preservation—the strongest biological instinct in human or animal life. But if the impulse is permitted to go unrestricted a child will grow up a crude, uncouth, discourteous, selfish individual—hardly a human at all.

But we have to live with other people—in human society. Without self-restraint there could be no refinement of individuals or groups. Hence we have learned so to guide our children that they will hold back primitive urges and show consideration to others.

So, the connection between food (or any other object of desire) is that refined, polite, social ways of response are substituted for the original crude ways. We, therefore, wait until all have been served before we eat, we take our proper place in line, etc. This is associative learning or learning by conditioning. It's like grafting a better quality of fruit on a poor type of tree.

—EARL S. RUDISILL

Purpose of the Church College

he Small College Talks Back: An Intimate Appraisal. By William W. Hall, Jr. Richard R. $3.

he church-related liberal arts college finds a strong and clear voice in this book. written as an informal and intimate case-study of the author's experiences when he resident of the College of Idaho. In it we find that most of the major questions and ems of such institutions can be answered and solved.

he first part of the book gives the background of both the author and the College of , which was founded in 1891 with the bf the Presbyterian church in the small of Caldwell. The second part of the is devoted to the decisions as to what llege should become—its purpose and am.

was decided that the college did not to be crushed between the millstones e state university and the junior colleges t it could stand on its own. It was de- that the college should follow the lib- arts pattern rather than the vocational —a decision based not only on tradition conviction but also on belief that this something which the larger and more rsonal schools could not do as well.

was decided that religion should play ole of pioneer, as it had done in other s, rather than be something separate education or reduced to three hours redit in human culture.

order to carry out such a purpose and ram it was necessary that the whole ge, from freshmen to trustees, should perate. Dr. Hall was not only fortunate he group of men he found associated the college, but he was also very wise ne men he later drew to it. As a result hese and other factors the college be- e a true community serving the larger mmunity of which it was a part, but a mmunity motivated by religion, dedicated he task of high education, and operating democratic methods.

he experiences of various members of college community, in carrying out purpose and program, comprise the ainder of the book. The author takes us his confidence as he relates his successes, frustrations, and failures.

And success did come. Budgets were balanced, new buildings were constructed, giving to the college increased from $6,000 to $45,000 per year, salaries increased 150 per cent, the faculty stayed with the college, and student enrollment reached the optimum level of 500 set for it.

We can all say what needs to be done. Here is a story which tells us that it has been done.

N. E. RICHARDSON, JR.
Gettysburg College

Life in the Parsonage

The Pastor's Wife. By Carolyn P. Blackwood. Westminster. 187 pages. $2.50.

What sort of woman makes a good pastor's wife? Should she hold office in the congregation? How much should she entertain? How much can she be herself?

In spite of its prosaic title we find in this compact volume a practical guide and ready reference for a pastor's wife. It would be a worthy book for any church library, for it will open the eyes of laymen to the prism-like duties and problems of their parsonage lady as much as it will bring smiles and nods of "Isn't that so!" from the lady herself. All phases of her position are discussed clearly and with humor.

The book includes invaluable suggestions concerning the duties of the pastor's wife at home, at church, and among her people—from what amount of time it might be advisable to spend outside the home and actual menus for various occasions, to personal counseling and achieving a fine prayer life. It can boost the morale of many a tired

parsonage wife with its pages of counseling, encouragement, and the challenge to complement her husband's work, and make her rededicate herself to the "most wonderful and rewarding work to which the Lord ever calls an uncrowned queen."

Its value as a document lies in the fact that it was written from many viewpoints: questionnaires were sent to many laywomen and pastors' wives and their responses are actually used. The solutions to problems are varied and elastic to fit all types of parishes. An evaluated "Related Readings" accompanies each chapter.

The author, with many years of service in rural, suburban, and downtown areas besides a teaching experience in Egypt, has by adding her own material presented the pastor's wife's life in a better way than her predecessors: from a lofty but not idealistic point of view nor with giddy pride of position.

Nuremberg, Pa. KRIEMHILD M. GOOD

Subconsciousness of Christ

The Problem of Christ in the Twentieth Century. An Essay on the Incarnation. By W. R. Matthews. Oxford. 88 pages. $2.

While a charming style commends the book, the earnest reader will soon find himself drawn by its pages into the devotional exercise of consecrated hard thinking. Led on by the gracious yet disciplined thought of the author, he will share in a forthright attempt to bring the problem of the person of Christ into the hard lights of the modern intellectual arena.

"Share" is the proper word, for Matthews does not propose final answers, but only indicates paths to be explored. At the very beginning, the author proclaims his manifesto: "I hold that it is a necessary part of our response to Christ that we should seek to understand what he is, to make clear to ourselves his relation with God and man and to relate him with the knowledge of history and of the universe which we, in these last centuries, have acquired."

The main stations on Matthews' scholarly itinerary are the New Testament, classical theology (the period of the councils), and the modern world. With regard to the first, he begins by accepting the modern critical position that the gospels are not precise historical documents. However, he maintains it to be the most solid truth that Jesus was conscious of a close relationship with God such as no other man has ever had or will have.

Going on to classical theology, he points to the influence of Greek philosophy, which had a static view of God, and had no appreciation of the nature of personality. The doctrine of the two wills in Christ, who was yet one person, was evolved with the aid of Greek modes of thought.

When he arrives at the modern period, Matthews suggests some ideas which might be used in a Christology of today. The key concept is that of the unconscious mind, which, it must be noted, is not only individual but racial as well. Since Christ was truly human, as the doctrine of the incarnation states, he must have been like us in possessing the unconscious mind. If in Christ the powers of the unconscious were greatly increased. He knew the thoughts and emotions of sinful mankind, though not accepting them as his own. HOWARD N. BREAM

Trinidad, Colo.

Pastoral Counselor

Roads to Radiant Living. By Charles L. Allen. Revell. 157 pages. $2.

Tired or frustrated? Well, this book will shake hands with you; and, in a friendly way, talk to your soul. It should have wings to drop itself down into the lap of all who are vexed over some problem. It would surely lift the bowed head. Written in simple words that get hold of the matter in hand, it flashes forth *The Word* as the hope of all who need restoration.

These human-interest incidents, originally appearing in the columns of the Atlanta *Journal-Constitution,* have grown out of personal interviews with people from all walks of life. The writer proves himself great in his understanding of troubled hearts.

Newville, Pa. SNYDER ALLEMAN

...ne Missions Gets Green Light in Kansas

By BENTON PEERY

Youth work emphasized. Efforts for synodical merger continued. Midland College given strong support. Larger budget adopted

...UR NEW MISSIONS in three years is the ...l for the Synod of Kansas. A cheer-...ptimism regarding home mission prog-...revailed at the convention at Wakeeney, ...'s most westerly parish, April 16-19. ... some 20 years, when not one new ...on had been established, the work has ... on new life under direction of Pres-... Reno R. Frobenius and Chairman ...n Naugle.

...ith Church, in Mission, Kansas, was ...ved with 106 members. Good Shep-... Church, Washington, and Bethlehem ...ch in North Kansas City, Missouri, new ...ons of 1950 and 1949, reported com-...dable progress. Kent Memorial Church, ...icane Deck, Versailles, Missouri, is con-...ting a building with the aid of Mission ... Club gifts but is not yet organized. In ... Seminarian Richard Scerch of Mt. ... Philadelphia, arrives in Wichita to ... up work in that fast-growing city. It ...n unusual record for this thinly pop-...d section of the country. By resolution ...ongregations were requested to aid the ...e of home missions by prayers and gifts.

...LECTIONS RESULTED in the choice of the ... Ernest F. Tonsing, First Church, ...eka, as president for a two-year term. ...or Tonsing, a native of the Sunflower ... has served four years as secretary. ...Rev. Richard W. Albert, Lawrence, is ...uccessor as secretary. Treasurer John ...arr, Atchison; Statistician Charles Hark-... Jr., and Historian Dr. George Ander-...awrence, were re-elected for one year. ...a late evening session ending at 11:20 ...synod adopted an $11 per capita bud-...he largest in its history. Strong sup-

PRESIDENTS IN KANSAS
Tonsing succeeds Frobenius

port was voted Midland College, setting aside $2.35 per communing member, to keep the college from accumulating deficits. Kansas accepts its full share of the benevolent causes, now having one of the largest budgets in the ULCA. The synodical budget has risen from $5.90 to $11 in five years.

"YOUTH AND THE CHURCH" was the theme emphasized at this convention, under direction of the Luther League Committee. The Rev. F. Leslie Conrad, executive secretary of the Luther League of America, spoke.

Merger of synods in the Middle West came in for full discussion. Secretary Alfred W. Young, representing the Nebraska Synod and President Lorin Wolff of the Midwest Synod, spoke. The motion carried that the Committee on Synod Merger be continued *"without any restricting instructions."*

Dr. F. Eppling Reinartz represented the

United Lutheran Church at the convention. His counsel and addresses lifted the vision of the delegates to the work of the whole church. He pleaded for Christian righteousness and saintly living.

Dr. Charles A. Puls, Madison, Wis., presented colored slides on Palestine and appealed for support of Lutheran World Action and CROP.

Reports on the Christian Higher Education Year appeal by Synodical Director Willard Alexander show Kansas near the 100 per cent mark. A strong appeal was made by him for all congregations to complete their work. Conference presidents assumed responsibility of contacting those congregations which have done nothing . . . Recognition by letter was given by Dr. E. E. Stauffer, Wichita, for his 55th consecutive convention which he has attended.

Four new pastors were received into synod at this session: Harry R. Allen, St. Mark's, Kansas City, Mo.; Harvey Bernhardt, Good Shepherd, Washington; Leo S. La Fontaine, St. Luke's, Ft. Smith, Ark.; William F. Most, Faith, Mission.

OVERSEAS

ARGENTINA: Buenos Aires. April 12.— THE NEW CHURCH at Villa Ballester was dedicated on Palm Sunday. Churchmen from many denominations were present to congratulate the congregation which for so long has had a precarious existence and was even once or twice on the point of being closed. Now it has come into its own through the combined efforts of Miss Myrtle Wilke and Pastor Jonas Villaverde.

The first institute for Lutheran pastors took place on April 16 in the Concordia Seminary of the Missouri Lutheran Church near Buenos Aires. Pastors from the Missouri and the United Lutheran churches were present. An agreeable and cordial atmosphere bespoke closer and kindlier relations. The principal speaker of the day, Prof. E. J. Keller of the Missouri Church, spoke on the sacrament of Baptism.

The ULC Mission in Argentina is contemplating the possibility of aiding Pastor Rottmann, a 64-year-old refugee from Germany who has served more than 30 years as pastor in Germany, to work among German-speaking people in our church in Argentina.

The Directive Committee of the Argentine Church recently approved a plan whereby the Homes Project in Jose C. Paz will start a campaign to build a million-peso building for old people, including dormitories, infirmary, kitchen, chapel, housing for personnel. The project, to be financed locally through sale of shares, has been projected by Mission President Luis Garcia.

WINTER WEATHER has set in in Argentina. Forecasts tell of a mild winter following a relatively mild summer, although there were about six or seven days last Christmas on which the thermometer soared to over 100.

The recent recall of General Douglas MacArthur from Tokyo and the signing by President Peron of the confiscation of *La Prensa* by the Argentine government have caused quite a bit of conversation among people here. Rumors have it that soon a new newspaper called *La Prensa Argentina* will appear under government control. As far as MacArthur goes, it is hoped that perhaps he will ascend to the throne of power—such are the sympathies with him on the part of many in this half of the hemisphere.

THE DIRECTIVE COMMITTEE of the Church in Argentina recently named Pastor Jonas Vallaverde to replace Pastor Graefe in the Radio-Fono committee of the Confederation of Churches of the River Plate. In April 1949 all Protestant broadcasts were banned from the radio in Argentina. After long negotiations the situation has suddenly changed. Toward the latter part of February a committee of the Confederation of Evangelical Churches of the River Plate met with the minister of communications of the Argentine Republic. Now that relations

the Roman Catholic Church and
em Peron no longer seem to be as
nce were, permission has come from
ter to renew the broadcasts.

h the resignation of Pastor Earl Gue-
e, the sickness of Pastor John Arm-
r, and the furloughs of Pastors Albert
and Levon Spath, the Synod here in
itina finds itself in the midst of a dif-
situation because of the shortage of
's and missionaries. Suggestions have
ly come to close down the church in
rria, begun by Pastor Guequierre, and
d Seminarian Roberto Leegstra to sup-
he pastorate in Azul. Pastor Spath
s early in June for his furlough. Pastor
, now in the States, will not be return-
least before November. However, the
g down of the newly inaugurated
h in Olavarria would mean a step
ward and is to be avoided if it is possible.

CENTLY REGULATIONS have come out
make it more difficult for travel be-
Argentina and Uruguay. Formerly it
almost as easy as crossing the Hudson
. But now passports, good conduct
icates, vaccination certificates, visas, and
e rest are in force for Paraguay, Brazil,
ia and Chile. This may make it more
ult for the Argentine Lutheran Church
ep contact with its established posts in
bboring countries.

PROCESSIONAL
Many pastors took part

AT THE DOORWAY OF THE NEW CHAPEL
Representative of Evangelical Confederation brings greetings

LETTERS
TO THE EDITOR

Not only Harvard

SIR:

In THE LUTHERAN of April 25 in commenting on United Lutheran expenditures for student centers, you state that "some of the biggest ULC investments have been at Cornell, Harvard, University of North Carolina, and Pennsylvania State College." The statement should have referred to *the Boston area,* rather than to *Harvard.* The newly constructed church building at Cambridge (dedicated April 29) serves students in many Boston colleges and universities. Its location is near Harvard Square, and next door to Harvard property, but has no direct connection with Harvard, M.I.T., Wellesley, or any other school of the Boston area.

WARREN J. HIMMELBERGER

Brookline, Mass.

For and against Truman

SIR:

I am not personally acquainted with Mr. Truman and can only judge him from his weekly press conferences and his broadcasts. When he broadcast to the nation (April 20) his reasons for dismissing General MacArthur his speech was one of deep piety and sorrow. When he spoke at the big Jackson Day dinner his speech was a vicious attack on the GOP and through it on General MacArthur. It is hard for me to reconcile all this with the character of a Christian gentleman.

The homecoming of General MacArthur reminds me of the homecoming of David after he slew Goliath. The question is, will Mr. Truman be another Saul?

Colorado Springs, Colo. L. M. JACOBY

SIR:

In "Letters to the Editor" you have permitted to be printed (May 2) several letters which reflected very unfavorably on the character and reputation of the President of our country. I do not believe any church paper, particularly THE LUTHERAN, should insult and slander our highest magistrate by printing letters composed no doubt by radicals and partisans. Therefore discontinue mailing your magazine to my address until you have a change of policy of censorship.

Versailles, Ohio A. Z. TRITTSCHUH

A second reading of the "Conclusion" of April 18 would show that it consisted primarily of a criticism of the Christian thought of the "average American," and Mr. Truman was cited as an example of such an individual. The piece began with a few kind words about Mr. Truman (who needs them these days), and might be justified by the familiar words of Luther's Catechism, about "speaking well" of an individual, "apologize for him, put the most charitable construction on all his actions." We reserve this space on the "Letters" page for the free expression of opinion of those who disagree with statements they find in THE LUTHERAN. *Freedom of speech is important even in a church paper.*

Summer jobs

SIR:

College and university students wishing to know about summer positions with salaries in Lutheran institutions and camps are invited to write to Miss Carla Holtermann, Placement Office, Division of Welfare, National Lutheran Council, 50 Madison Avenue, New York 10, N. Y.

Draft

SIR:

You say you "have no idea whether . . . compulsory military service is necessary" and that you "intensely dislike the draft" (*Conclusion, April 4*). Such a position is undemocratic, illogical and unrealistic. It is undemocratic because it places a premium upon the citizen whose patriotic feeling prompts him to volunteer for military service. It is illogical because it fails to recognize that the military is a constitutional arm of the government and as such demands the service of all. It is unrealistic because conscription is the only way to secure enough manpower to defend the country in time of danger. MILO ZIMMERMAN

North Hollywood, Calif.

These black, red and white signs were made by Pastor H. Paul Gerhard, of Zion Church, Penn Township, Pa., and are placed on busy Route 80 before Sunday services. Here, Laymen William Nickseon (left) and Paul Fuller, place the figures which, not so strangely, resemble Pastor Gerhard's own two children

CALIFORNIA

ee New Churches in Three Months!

HREE NEW CONGREGATIONS in three lths is the news from California. United rch, Redding (Pastor Albert Shandrick), organized Feb. 4. Next was Calvary rch, Azusa, with Dr. Howard A. Anspach astor. Faith Church, Fresno, was the d new congregation with the Rev. Grant n as developer and pastor, and was orzed April 22.

our more new groups will be organized he next few months, one at Santa Ana er the leadership of Pastor Raymond el, another at San Jose under guidance mer missionary George Flora, a third edwood City under Pastor Louis Gray, a fourth at Baldwin Park.

nod's Leadership Camp will begin a ear of camping under its new director, ev. John Foerster.

NNIVERSARIES include First Church, Red. 60 years. (For California this is old.) The Sunday school has grown from a score to over a hundred. Holy Trinity, Inglewood, celebrated its 10th anniversary recently. This church sanctuary seats some 400.

First English Church, Los Angeles, is being redecorated. (First Church has the only Christian day school in ULC with grades to the sixth. Limitations of space prohibit them from expanding to eight grades.

Anthony (Tony) Dexter, star of the new film, "Valentino," is the son of an ALC pastor. One of his great uncles was the Rev. John Duerschner, ULC pastor formerly of Troy, N. Y. Tony sang in the famous St. Olaf Choir, has acted on the New York stage. His real name is Fleischmann.

THE REV. FREDERICK J. SCHENK, campus pastor for the Lutheran Student Foundation of Southern California, has resigned to accept a call from the ELC to develop a mission at Encino. The Foundation Board has called the Rev. Constant Johnson of San Jose, Calif., an Augustana pastor.

NEW EDUCATIONAL buildings are in pros-

pect for two San Diego churches. Christ Church dedicated its new building April 29; First Church has a new building under construction.

The Northern California District Luther League held its convention at St. Matthew's Church May 5 and 6.

ROBERT R. INSLEE, former member of Executive Committee of Luther League of America, a lieutenant colonel, Ordnance U.S. Army Reserve, architect for most ULC new churches in California as well as many other churches in California, former president of Lutheran Businessmen's Club and currently president of the Southern Conference Brotherhood of the synod, is directing the planning of another meeting of the Committee of 1,000 to be held again in Glendale May 20.

HOWARD L. LOGAN

ILLINOIS

Churches Anticipate Boom Soon

CONGREGATIONS in Metropolis and Cairo are seriously analyzing their programs and looking forward to an enlargement of their work. The U.S. Government is building a uranium plant near these towns and two large electric plants along the Ohio River for power supply. Half a billion dollars will be invested in these operations; 10,000 employees will be used in the construction, and 3,000 for regular operation of the plants that will cover 7,500 acres.

CHAPLAIN GRANGER WESTBERG of Augustana Hospital addressed the April meeting of the Chicago Conference on "The Psychosomatic Element in Preaching." Pastors W. Kmet, K. B. Neumann and R. J. Schenck were speakers in a panel discussion "Resources of Preaching Today."

GOOD SHEPHERD CHURCH, Oak Park, dedicated a new organ April 25 with an organ concert by John Stitt, Chicago.

THE REV. PAUL K. NORDSIEK has resigned as pastor of Redeemer, Aurora, to accept a call to St. Mark's, Jacksonville, Fla.

A SET OF MEMORIAL CHIMES was recently added to the organ in Amity Church, Lena.

"Honor the Dead by Aiding the Living" was the slogan used by the Rev. Carl Berthenke, Woodlawn-Immanuel Church, Chicago, for the successful LWA appeal.

THE REV. HARRY R. ALLEN, formerly associate pastor at North Austin Church, has accepted a call to St. Mark's Church, Kansas City, Mo.

DR. MORRIS WEE, president of Carthage College, will preach at two services in Radio Hall, State Fair Grounds, Springfield, Aug. 12.

ST. MARK'S CHURCH, Washington, welcomed Mr. and Mrs. Jacob Ilgaudas and three daughters as their second DP family to arrive from Lithuania.

Fellowship Teas are held one Sunday a month in the parsonage of Trinity Church, Des Plaines, by Pastor and Mrs. A. E. Wendt. These gatherings are aiding in developing a closer relationship between the parsonage family and congregation.

THE REV. RUDOLF MARKWALD, former German student at Chicago Seminary and now assistant pastor at Decatur, has received his first citizenship papers.

ST. MARK'S CHURCH, CHICAGO, has completely modernized the parsonage.

DR. GEORGE BEISWANGER was recently called back to Metropolis for the unveiling of a plaque in his honor. It is inscribed: "Pastor 1931-1950 builder of this Church His is a life of unselfish service, generosity, devotion. His human understanding and deep affection will ever inspire and guide us."

CLYDE G. STEELE

Bowmanstown (Pa.) Dedication

Pastor Reuben W. Rhody and members of Trinity Church, Bowmanstown, Pa., have recently dedicated this renovated interior at a cost of about $30,000

RS. AMELIA DOROW
. . . church attender

east 40 Years"

very unusual person membership in Trin- Church, Mt. Pleasant, reports Pastor Russell cCullough.

e is Mrs. Amelia Do- native of Germany, who s two miles (she frowns 'getting a lift") each ay morning so as to be er pew a half hour be- the worship begins. Dorow will be 91 this 1 and her perfect at- ance at church services back "at least 40 years." ther has never been wn to interfere; good lth has permitted such a rd.

In the four parishes I've ed," says Pastor Mc- ullough, "I have never nd a woman among my ishioners whose faith- attendance at services al, that of Mrs. Dorow."

dermann to Minneapolis

Miss Carla Holtermann,

Briefly Speaking

The city council of Sanger, Calif., had four visitors recently—four bar owners who wished to protest the building of a proposed church in their neighborhood. Reason: building of the church would lower the value of their properties!

"There is great goodness in the world," said Msgr. Fulton J. Sheen to the Associated Press last month, "but it is unsung and unheralded. To get into the (news)papers these days, all you have to do is break one of the Ten Commandments." Editors accepted the challenge, counted the inches of crime news to discover how much of all news was devoted to that subject. Typical: Portsmouth (O.) *Times*—149 inches of crime in 1,430 inches of news; Kansas City *Star*—157 inches of crime and violence news out of 1,535 inches of news.

On Feb. 1 Pastor Henry J. Berkobin was stricken with virus pneumonia, confined to his home at the start of Lent. When his doctor recommended complete rest for a month, despite the busy church season his congregation (Holy Trinity, Nutley, N. J.) voted to send him to St. Petersburg, Fla., for the entire month of March. He's back in the pulpit again, thanks to a "wonderful congregation," he reports.

Members of St. John's Church, Columbia, Pa., got a heavy case of nostalgia when Pastor Reginald Deitz printed in a 70th anniversary brochure: "Things-it-would-be-fun-to-see-again: Usher F. P. D'Miller easing his plenteous bulk over the rear legs of a chair at the back of the old church and propped against the wall, going gently to sleep during the sermon . . . Old B. Frank Herr sitting in the park watching St. John's go up . . . Dr. Genzler (pastor) vigorously pounding the pulpit and wincing with pain when a cuff botton suddenly punched into his wrist . . . Lloyd Landvater telling the president of synod that he didn't preach loud enough to be heard at the back of the church . . . Mr. Herr sending word at the cornerstone laying that he was going to give the chimes for the tower."

While traveling through Ohio recently, a Lutheran correspondent reports seeing a sign in a hotel church directory which read: "Worship at Grace Lutherine Church."

they're saying . . .

"Hollywood must learn that it has a responsibility to the American public as well as to the box office." (It is aiding and abetting Communist propaganda) "by picturing Americans as gangster-minded, oversexed and luxury mad."—*Bishop G. Bromley Oxnam, Methodist bishop of New York City, in a Paris speech.*

The Kefauver investigations, the basketball scandals and the treason trials "may have had an unhealthy effect on our growing boys and girls. I have no argument with the worthy purposes of a probe, or the vigorous exposure of crime, corruption or sedition; I am simply stating the possibility that a young mind might have extreme difficulty in putting these things in their proper perspective."—*New York City's Mayor Vincent Impellitteri, speaking at recent Youth United meeting.*

"Modern education falls short because reason is secondary and religion is ignored. After we find out about the world, we must go on and make it a better world. To stop at the point of disinterested curiosity is national suicide."—Dr. Raymond Seeger, *chief of Aero Ballistics Research for the Dayton (O.) Naval Ordnance laboratory and former lay member of the ULCA Board of Education, in an address at Antioch College, Yellow Springs, Ohio.*

"It has been disturbing to find religion excluded from the tax-supported institutions, while anti-religion is welcomed in the guise of science, sociology, or philosophy!"—*Charles P. Taft, Cincinnati city councilman and prominent Protestant layman, addressing Ohio's Citizens Commission for the Public Schools.*

"The rebuilding of Bodiker Krippe is in full swing . . . (and means that) with it partly restored, we can care for 70 children and 60 day children who come to classes while their widowed mothers go to work. In our greatest hours of need, God (is sending) us help through your Lutheran World Action."—*Sister Hedwig Lebner, deaconess at Bodiker Krippe (a children's hospital) in Hannover, Germany, in a letter to ULCA LWA Director Frank Brown.*

"Six years after the war, the difficulties of the church, the privation and the want of many people in Germany, are still very great!"—*Bishop Hans Meiser, Munich-Bavaria, Germany.*

recruiting and placemen secretary in the Division o Welfare of the National Lutheran Council for the pas seven years, leaves New York City June 15 to be come executive secretary o the National Lutheran Nurses' Guild and instructo at the Lutheran Bible Institute in Minneapolis.

In addition to her dutie for the Division of Welfare Miss Holtermann has given part-time service to the National Lutheran Nurses Guild since it was organized in 1946. As promotion secretary for the Guild, she ha made a number of field trips going to the West Coast, the Midwest, the Carolinas and Virginia. She will now give half her time to the Guild working from a central office in Minneapolis, and the other half to the Lutheran Bible Institute.

Sprenkel to Chaplaincy

The Rev. Charles W Sprenkel, full-time pastor to students in the Washington Baltimore area under the division of Student Service o the National Lutheran Council since June 1946, has resigned his pastorate to enter the military services as chaplain.

Pastor Sprenkel, who de veloped an expanding ministry to students in the Washington-Baltimore area dur ing his five-year term, is a graduate of Gettysbur Seminary ('42), served a assistant pastor at Frederick Md., from 1942-44, and held a pastorate in Washington D. C., from 1944-46.

MINNESOTA

ors to Discuss Remunerations

ITS MAY MEETING the Twin City Pas- Association will continue a discussion he adequate remuneration of supply hers and student assistants." It is hoped ome uniform scale can be devised to as a protection for supplies and prove r all the way around." "Some church cils get away with murder," one said. s were fearful lest students think more the money they receive than ex- nce they derive. Students of the semi- are themselves aiming to set up a plan by men are assigned to positions in arious churches with experience as the end in view. The Faculty-Student mittee of the seminary has been invited rticipate in the discussion.

HE REV. HAROLD RASMUSSEN has moved his family into the new Richfield par- ge.

St. John's Church, Minneapolis, can now oast the finest public address system in ne Twin Cities if, as Pastor John Rilling ays, "the engineers who installed it are not rejudiced." The system was the gift of a roup of men of the congregation and in- ludes three chancel microphones, hearing ids, monitor in the sacristy and speakers the sub-auditorium and chapel.

HE MONTANA BIBLE CAMP opens July 22 lydehurst on the Boulder.

IRS. CARL W. FAGERLIN addressed the men's Auxiliary at their second annual ng luncheon on April 10. The president he auxiliary, Mrs. Henry A. Burmeister, ounced a membership of over 1,000.

IFE SERVICE DAY was observed by Lu- Leagues of Minnesota on May 13. gue leaders advertised "a panel of ter- speakers" and hundreds of youth as- bled at Holy Trinity Church, Minne- lis, to listen and to learn. They heard Morris Wee, Dr. Paul H. Roth, the Rev. glas Erickson, and Sister Mildred Winter. PASTOR CARL ALMERS and his family (St. n's, Fargo, N. D.) were hardly settled in their new home when orders came for him to renew his military service.

ST. MARK'S CHURCH, FARGO, is a mission-minded congregation, and has been supporting a parish abroad in British Guiana. It now lends aid to support of the Rev. Gordon Lindermann in Liberia.

THE REV. CLARENCE B. LUND, editor of *Sursum Corda* and pastor of Ascension Church, St. Paul, gave the dedication recital when the new organ was dedicated April 8. Prof. William H. Cooper preached.

HOLY TRINITY CHURCH, MINNEAPOLIS, is contemplating an addition to cost $450,000. A committee has been appointed and plans are being drawn. PAUL LUTHER WETZLER

Estonian Youth Confirmed

Confirmed on Palm Sunday as a member of St. John's Church, Lynbrook, N. Y., was Mart Poldmets, 12-year-old Estonian DP, who arrived in the United States less than two years ago. Here he is welcomed by Pastor C. S. Kirkegaard

NEW YORK

Protestant Pastors Talk to Mayor

NEW YORK CITY—Protestant pastors of the city were called together April 30 for an all-day meeting at the Fifth Avenue Presbyterian Church to talk over city conditions with Mayor Impellitteri. Dr. Samuel M. Cavert, general secretary of the National Council of Churches, spoke on the general idea of Protestant co-operation and the

Southampton (Pa.) Church Receives 44 New Members

Pastor Fred Ringham (right) is shown with the newest members of Good Shepherd Church Southampton, Pa., received recently. Accessions included nine by transfer, an equal number confirmands, a single adult baptism, and eight professions of faith. Seventeen children (six baptisms, three transfers and eight who were received with their parents) were also welcomed

urgent need for marshalling our strength. Dr. Charles B. Foelsch was a member of the committee planning the program.

LUTHERAN WELFARE COUNCIL, serving Metropolitan New York, held its 19th meeting April 10, decided to set up a Department of Public Relations and Finance and otherwise also to improve its fund distribution practice. It was reported that some United Lutheran agencies are considering mergers; that institutional chaplaincy ministrations served 76 hospitals, prisons and other institutions, and that 2,753 displaced persons were resettled by the Council Committee.

The United Synod of New York will meet in Brooklyn for the first time since its merger. Convention opens with Holy Communion at 8 P. M. on May 21 and continues through May 24. All sessions will be held at Good Shepherd Church.

MRS. CECIL C. HINE, Lutheran pastor's wife of New York, recently addressed presidents of business and professional women's groups on "The Value of Unity."

METROPOLITAN NEW YORK CHAPTER, Women's Auxiliary of Philadelphia Seminary, will meet for their May Tea on May 18 at St. Peter's Church, Manhattan. Principal speaker will be President Walter C Langsam, Wagner College.

THE ANNUAL DINNER MEETING of the Lutheran Student Foundation was held May 11. Chaplain James A. Pike was the speaker.

BROOKLYN DISTRICT Luther Leagues held their spring convention at Holy Trinity Church on May 6.

GOOD SHEPHERD CHURCH, BROOKLYN, celebrated its 45th anniversary by rededicating their church building after extensive renovations. Dr. William F. Sunday reported that $75,000 had been collected and pledged.

ST. JACOBI'S CHURCH, Brooklyn, celebrated the 20th anniversary of the pastorate and the 25th anniversary of the ordination of the Rev. John F. Bauchmann on April 15. Dr Paul A. Kirsch, of the Board of American Missions, was the preacher.

BJARNE SLOEGEDAL, music exchange student from Norway at Julliard Music School presented an unusual organ recital at Zion Church, Brooklyn, on April 15. He was assisted by Mrs. Leopold W. Bernhard, wife of the pastor. Mr. Sloegedal will assume the responsibility of music director of one of Norway's cathedrals upon his return in June

OLIVER W. POWERS

OHIO

h School Enrollment Increases

: ıo—During the past 28 years, of- of the Sunday School Association of o have been keeping statistics on ls of this city. A recent report indi- that the schools "have increased over er cent" during that time.

First Church, Wapakoneta, has a new set chimes, a memorial to the late Ruth Barr eissling, wife of Pastor George Weiss- g. The organ has been overhauled.

STORS of synod and laymen are an- ting an eventful synod convention at Church later this month (May 21-24). J. Elson Ruff, editor of THE LUTHERAN, e convention banquet speaker on Tues- ight at Glenwood Church. Dr. Robbin . member of Gettysburg Seminary's of directors and a member of the A Executive Board, will represent the ed Lutheran Church during the business ons.

FRANKLIN E. STROBEL

PENNSYLVANIA

0,000 Drive for Camp Sequanota

LTOONA—A $100,000 campaign has been ched in Allegheny Conference for Camp anota, conference leadership training o located near Jennerstown. Money will ish a sanitary and sewage system, a safe adequate water supply system, a modern mming pool, a fully equipped craft room, tions to the faculty lodge, and a dispen- with nurses' quarters, in addition to ng for the camp's outstanding obliga- s of $32,000.

The camp association recently called as director of the camp the Rev. Roderic Senft who also became pastor of the Jennerstown parish April 1. He will open the current season with a two weeks' camp for senior boys and girls beginning June 30.

With its present property valuation of re than $100,000, the camp has had a ld growth in attendance through its three rs of service to the conference. Last

CAMPUS

CHICAGO Seminary will offer a three-hour course in Christian Education next semester. Classes will be taught by Pastor Glenn G. Gilbert, pastor of Faith Church, Glen Ellyn, Ill., who has been secured through special arrangements with the ULCA Board of American Missions and the Illinois Synod president.

ROANOKE College, at a special April 20 convocation, presented General Carlos P. Romulo, secretary of foreign affairs of the Philippines, with the honorary degree of doctor of laws. Rare in the college's history, the special convocation was voted recently by the board of directors. General Romulo served as president of the fourth regular session of the United Nations General Assembly, won a Pulitzer Prize for journalism.

WAGNER College Junior Edward Weiskotten, of Brooklyn, N. Y., has been elected president of the New York State Council of the Student Christian Movement. Weiskotten is a pre-seminarian. Other active council members include Senior Marcelle Moore and George Handley.

NEWBERRY College's graduation speaker this June will be Dr. William Whatley Pierson, dean of the graduate school and professor of history and political science at the University of North Carolina.

WITTENBERG'S Dr. Robert G. Remsberg, head of the philosophy department, has been re-elected president of the board of directors of the Luther Foundation at Miami University. The Foundation works among the 375 Lutheran students on the Miami campus, where there is no United Lutheran congregation.

Ninety-nine per cent of all WITTENBERG College students are affiliated with a church. Lutherans (570), Methodists (136), Presbyterians (106), and Roman Catholics (68), make up 81 per cent of the student body. Men outnumber women on the Springfield campus by a majority of 661 to 428; 22 per cent of the students are veterans.

summer more than 400 young people benefited from the program.

ELECTIONS held at the annual meeting of Northeast District at St. Matthew's Church, Martinsburg, April 23, resulted in new officers: the Rev. Paul Hamsher, president; the Rev. Robert Lang, vice president; the Rev. Paul Keller, secretary; Chester E. Beigle, treasurer.

Nominated by the district as delegates to the ULCA convention in Seattle are: Pastors E. N. Bauer, Hollidaysburg, and Paul Keller, Martinsburg. Alternates: Pastors Louis Lesher, Williamsburg, and Paul Hamsher, Altoona. Lay delegates are: Carl Anderson and D. B. Replogle. Lay alternates: S. M. Emeigh and Park Hite.

THE REV. GEORGE BERKHEIMER, secretary of synod, addressed the 38 delegates attending the afternoon session; reports were presented on Camp Sequanota by the Rev. Walden M. Holl, and on the Allegheny Lutheran Home, by Dr. Luke H. Rhoads, pastor-superintendent of the home.

FOUR HUNDRED members and friends of the Somerset Women's Missionary Society considered the theme, "Working and Witnessing for Christ," at their spring meeting in Davidsville, Pa., April 19. Dr. Harvey D. Hoover of Gettysburg Seminary was guest speaker.

REDEDICATION SERVICES were held recently at Friedens Church by Pastor Arthur Yeagy, on completion of repairs to the auditorium and Sunday school. PAUL O. HAMSHER

John H. Yerger (with paper) discusses with fellow laymen of Zion Church, Niagara Falls, N. Y., congregation's "Eight Hours" when members raised 166 per cent of its $16,000 quota for the Lutheran Church Home Campaign

PENNSYLVANIA

CP Synod to Meet in Philadelphia

HARRISBURG—When Central Pennsylvania Synod holds its 14th annual convention in Trinity Church, Germantown, May 22-24, delegates will act on proposals of major significance, including the work of town and country churches, stewardship objectives, relationships with the Ministerium of Pennsylvania, and the preparation of students for full-time service in the church.

ULCA President Franklin Clark Fry will be ULC representative, will address a mass meeting for laymen in Town Hall, May 22 at 7:00 o'clock, and will speak twice during business sessions, presenting messages on inter-Lutheran relationships and the cause of the church.

The interests and work of town and country churches of synod will become a major concern of the synodical Board of Home Missions if the convention adopts an amendment proposed by the Committee on Town and Country Churches.

> To help bear the increased responsibility of the board, further action would provide for appointment of four additional clerical members on the synodical Board of Home Missions, appointed by the president on the basis of their special interest in rural work. A particular emphasis of the Board's new duties would be the strengthening of rural congregations and the proposal to strive to bring all pastors' salaries to a minimum of $2,750, plus an allowance for travel expense.

Stewardship objectives reveal the following proposed increases over 1951 appropriations to institutions of the synod: Gettysburg Seminary, $30,000 to $40,000; the National Lutheran Home for the Aged, Washington, D. C., $30,000 to $40,000; Susquehanna University, Selinsgrove, $15,000 to $25,000. The proposed budget for 1952, including synodical objectives and apportionment for the United Lutheran Church is $1,238,029, plus $219,080 for Lutheran World Action.

In 1950, congregations contributed

$591.71 for the work of the United ...n Church, the synodical objectives, ...n World Action, and the Christian ... Education Year appeal. In order to ...e 1950-1951 quota of $902,000 for ... the synod must still raise $505,312.

...e Committee on Intersynodical Relation... will recommend to the convention that ...s be taken in co-operation with the ...isterium of Pennsylvania to provide for ...sfer of congregations which will fix pos... geographical boundaries for the sister ...ds. More than 50 congregations are ...lved in this proposed action toward ...ch the synods have worked for many ...rs. If the recommendations of this com...ee are adopted, the 1953 conventions ...both synods will probably be held simul...eously in the same city to effect the mass ...nsfer. The two bodies are the largest ...ods in the United Lutheran Church. The ...nisterium of Pennsylvania, organized in ...8, numbers 247,969 confirmed members; ... Central Pennsylvania Synod, organized ...1825, has 214,736 confirmed members.

...vision to grant financial assistance to ...nts in preparation for full-time church ... other than the ministry or diaconate ...pposed in another amendment. This ...tion is intended to help in recruiting ...nnel to serve in religious work in state ...ederal prisons as well as in church-...ored homes for children and older peo... Students preparing for parish work and ... work under church sponsorship would ...be eligible for financial assistance for ...d, third, and fourth years of college.

...e first business session will be called to ... at 2:00 o'clock May 21. The service ...ae ordination of 17 men called to serve ...regations of the synod will be held ...aesday evening. Adjournment is sched...for Thursday noon, May 24.

GEORGE E. WHETSTONE

...ds Blessed on Rogation Sunday

...RISTOWN—Sponsored by the 56 con...tions of the Norristown Conference, a ...ce for the blessing of the fields was held ...ogation Sunday in Little Zion Church, Indianfield. The Rev. Clarence Steigerwalt, pastor of the Friedensburg Parish, Schuylkill Haven, preached on "God's Occupational Forces." Pastor Steigerwalt is a pioneer in the use of this service in the Ministerium of Pennsylvania, having begun it in his own parish in 1934. (*See* THE LUTHERAN, *May 9.*)

The Rev. Charles F. Brobst, pastor of the host congregation, led the procession of

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Worship Service ..... 10:45 A. M.

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clergy and congregation to a near-by field where he served as liturgist.

EIGHTY VACATION CHURCH school teachers gathered in Emanuel Church, Souderton, April 26, for a demonstration of teaching methods. In three group sessions they served as pupils to become acquainted with the new series of vacation school courses prepared by the Parish and Church School Board. Miss Clara Day, director of the school at St. Michael's Church, Sellersville, spoke to the group on "Planning the School—Its Theme, Worship, Arts and Crafts, and Physical Structure."

The a cappella choir of Lenoir Rhyne College, Hickory, N. C., presented a concert in Emmanuel Church, Pottstown, on April 27. Six local congregations sponsored the event.

JERUSALEM CHURCH, Schwenksville, dedicated their newly renovated Sunday school rooms April 29, heard Dr. Ralph D. Hein professor of Christian education at Getty burg Seminary, speak.

AN ANONYMOUS GIVER donated an amplifi cation system to St. Peter's Church, Stowe

THE REV. CHARLES D. MOSER has resigne as pastor of St. John's Church, Phoenixvill to accept a call to St. Paul's Church, Readin

THEODORE L. FISCHE

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PENNSYLVANIA

1951 Summer Camp Schedule Release

PHILADELPHIA—Names, locations, an deans (with addresses) of the 57 summe schools and camps in 27 of the Unite States and Canada were released by the Re Marcus Otterbein, of the Parish and Churc School Board, this week.

To assist readers of THE LUTHERAN i ascertaining dates and camp locations summer programs offered in their areas, th list is compiled alphabetically by states an provinces.

CALIFORNIA

Camp Yolijwa, Seven Oaks (July 2-Aug. 21), th Rev. John D. Foerster, 908 Church St., Redlands.

CANADA

Mulhurst Bible Camp, Mulhurst, Alberta (July 2-5 dean, the Rev. Louis F. Schoepp, Thorsby, Alber director, the Rev. Arnold Wilke, Spruce Grov Alberta.

Sunrise Lutheran Camp, Gimli, Manitoba, the Re E. H. Fafnis, Mountain, N. D.

Lake Brereton Lutheran Camp, Rennie, P.O., Ma toba (July 9-15), Mr. Edward Oswald, 705 Ste Ave., Winnipeg, Man.

Youth Camp and Training School, Geneva Pa Lake Couchiching, Ontario, Canada, Dr. H. T. Le mann, 186 Albert St., Waterloo, Ont., Canada.

Lutheran Summer Camp, Eden Mills, Ontario, Ca ada, Ernest Berner, 255 Grove St., Guelph, Ont., Ca

Lutheran Bible Camp, Lebret, Saskatchewan, Cana (July 16-22), dean, the Rev. Ernest E. Koch, Box 1 Langenburg, Saskatchewan, Canada; director, the Re E. S. Rosenquist, Edenwold, Saskatchewan, Canada.

Intermediate Lutheran Summer Camp, Saskatoo Saskatchewan, Canada, the Rev. Herbert O. Hart Meadow Lake, Saskatchewan, Canada.

COLORADO

Rocky Mountain Luther League Camp, Shady Bro Ranch, near Deckers, Colo. (Aug. 20-27), the Re John W. Eastlack, 932 S. Ash St., Casper, Wyo.

FLORIDA

Camp Emmanuel, Groveland (June 17-23, you June 23-30, adult), dean, the Rev. Walter J. More 3605 11th Ave., W., Bradenton, Fla.

ILLINOIS

Camp Lu-So-Co, Dixon Springs (July 1-7), the Re W. A. Hover, 114 E. 8th St., Mt. Carmel.

Illinois Lutheran Summer School, Long Lake (Ju 1-20), the Rev. Samuel L. Besecker, 2835 Hawthor St., Franklin Park.

East Bay Camp, Bloomington (July 15-21), the Re Ray O. Zumstein, 216 W. Cook St., Mt. Pulaski.

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INDIANA

mp Lutherwald, Howe (July 29-Aug. 12), the Rev. rge W. Schuette, R.R. 1, Batesville.

theran Summer School, Lake Wawasee, Oakwood , Syracuse (July 8-14), dean, the Rev. Robert H. e, 1703 N. Gerrard Drive, Speedway; director, Rev. Wilbur E. Allen, 609 S. Main St., Mishawaka.

IOWA

wa Luther League Bible Camp, Camp Okoboji, 2, Milford (Aug. 19-26), the Rev. Maurice Lesher, S. Third St., Clinton.

KANSAS

amp Wa-Shun-Ga, Junction City (July 8-20), the Eugene Smith, Glasco.

KENTUCKY

mmer School, Ky-Tenn. Synod, Centre College, ville (July 8-14), dean, the Rev. Arthur M. Huff-, D.D., 2040 Sherwood Ave., Louisville 5; director, Rev. Charles L. Strubel, Route 2, Box 123, Coral ge, Ky.

MARYLAND

utheran Youth Camp, Jolly Acres ,White Hall, the . Roland Ries, 507 Park Ave., Baltimore 1.

ummer School for Church Workers, Hood College, derick (July 22-28), the Rev. Howard F. Reisz, 1905 mas Ave., Baltimore 16.

MICHIGAN

lutheran Summer Camp, Route 1, Shelbyville (July 1), dean, the Rev. A. G. Belles, 10723 Stratman, troit 24; director, the Rev. Everett Bunck, 103 N. ven, Jackson.

MINNESOTA

lutheran Lake Camp, Green Lake, Chisago City g. 19-25), the Rev. Charles J. Dion, 419 Vine, ert Lea.

MONTANA

Montana Lutheran Bible Camp, Clydehurst on the lder, McLeod, the Rev. John P. Shannon, 2403 , Billings.

NEBRASKA

mer League Camp, Camp Sheldon, Columbus g. 19-24), dean, the Rev. Paul Wiegman, 210 S. n St., Tekamah; director, Dr. A. W. Young, 5823 mi St., Omaha.

Midland Summer Assembly, Midland College Cam-, Fremont (Aug. 5-10), the Rev. Raymond R. iffer, Scribner.

Niobrara State Park, Niobrara, the Rev. Ralph L. , Box 75, Pilger.

NEW JERSEY

Lutheran Youth Camp, Sweetwater (July 8-14), the Wilbur M. Laudenslager, 708 Collings Ave., Collingswood.

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NEW YORK

Lutheran Summer School for Church Workers, Silver Bay, Lake George (July 21-27), Dr. Paul C. White, 231 Madison Ave., New York 16.

Camp Trexler, Lake Stahahe (all summer), Dr. Paul C. White, 231 Madison Ave., New York 16.

Camp Mahetu, Lake Kanawauke (all summer), Dr. Paul C. White, 231 Madison Ave., New York 16.

Leadership School, Pinecrest Dunes, Peconic, L. I. (Aug. 27-Sept. 4), the Rev. Leonard Klemann, 70-12 Nansen St., Forest Hills.

Youth Camp, St. John's Church, Winterton, the Rev. Paul E. Henry, 3 Linden Ave., Middletown.

NORTH CAROLINA

Summer School for Church Workers, Lenoir Rhyne College, Hickory (Aug. 26-31); dean, the Rev. J. Lewis Thornburg, 931 15th Ave., Hickory; director, the Rev. L. C. Bumgarner, East Gastonia.

Lutheridge, Arden (June 17-23, senior; June 24-30, intermediate; July 1-7, junior; July 8-14, junior; July 15-21, intermediate; July 22-28, senior), the Rev. J. Lewis Thornburg, 931 15th Ave., Hickory.

NORTH DAKOTA

Red Willow Lutheran Lake Camp, Binford (June 25-30), dean, the Rev. I. B. Kindem, 1104 5th St., N., Fargo; director, the Rev. Carl Almer, 1428 5th St., South, Fargo.

NOVA SCOTIA

Youth Camp, Mahone Bay, the Rev. James S. Dauphinee, Mahone Bay.

OHIO

Camp Mowana, R.R. 2, Mansfield (June 17-Sept. 1), the Rev. James L. Keyser, 20 S. 3rd St., Columbus 15.

Chautauqua Lutheran Assembly, Chautauqua (July 22-27), the Rev. Joseph M. O'Morrow, 1944 Berkshire Road, Columbus 12.

Lakeside Summer School, Lakeside (July 1-6), the Rev. Walter E. Bradley, 115 E. Lincoln St., Findlay.

OKLAHOMA

Luth-A-Homa, Lake Murray, State Park, Camp No. 1, Ardmore (Aug. 5-12), the Rev. Fred Bloch, 1300 N. Robinson, Oklahoma City 3.

OREGON

Camp Colton, Colton (July 22-Aug. 5), the Rev. John L. Cauble, 2101 Hemlock St., Longview, Wash.

PENNSYLVANIA

Camp Hagan, Shawnee-on-Delaware (all summer), dean, the Rev. Earl F. Rahn, D.D., 1228 Spruce St., Philadelphia 7.

Camp Miller, Shawnee-on-Delaware (all summer), director, Mr. W. F. Hillegass, 1228 Spruce St., Philadelphia 7.

Ministerium Camp, Shawnee-on-Delaware (July 7-14, mission; July 14-21, S.S.; July 21-28, S.S.; Aug. 11-18, S.S.).

Camp Lutherlyn, Prospect (June 26-Sept. 8), the Rev. S. S. Shaulis, Evans City.

Camp Nawakwa, Arendtsville (June 11-Sept. 2), the Rev. Reginald W. Deitz, 616 Locust St., Columbia.

Camp Sequanota, Jennerstown (July and August), the Rev. Walden M. Holl, 415 Vine St., Johnstown.

Susquehanna University, Selinsgrove (June 17-July 1), the Rev. Park L. Wagenbach, Mount Carmel.

Pittsburgh Synod Summer Assembly, Thiel College Greenville (July 15-20), the Rev. Franklin H. Schott, 100 N. High St., Zelienople.

SOUTH CAROLINA

Summer School for Church Workers, Newberry College, Newberry (Aug. 5-11), dean, the Rev. Luther H. Jeffcoat, Chapin; director, the Rev. Thomas H. Weeks, 106 E. Ninth St., Cullman.

TEXAS

Camp Capers, Waring, Kendall County (Aug. 6-11), the Rev. Frank Wagner, Goliad.

VIRGINIA

Powell's Fort Camp, near Woodstock (Aug. 26-31), the Rev. A. H. Fenner, Harrisonburg.

Massanetta Summer Assembly, Massanetta Springs Hotel, Harrisonburg (July 23-29), the Rev. John H. Fray, D.D., Marion College, Marion.

Southwest Virginia Youth Camp, near Hungry

... Park, Marion (June 25-30), the Rev. Charles ...ng, 511 N. Washington Ave., Pulaski.

WASHINGTON

...erwood (Lake Samish), Bellingham (July 1-15), ..., the Rev. Edward Johnson, 1731 Wetmore Ave., ...er director, the Rev. A. N. Campbell, 4033 ...ont Ave., Seattle 3.

WEST VIRGINIA

...amp Luther, Cowen (June 17-30), dean, the Rev. ... Hann, 307 Gaston Ave., Fairmont; director, the ... B. B. Maurer, Lutheran parsonage, St. Clara.

WISCONSIN

...me Lake Camp, Route 2, Waupaca (July and ...ust), the Rev. William Genszler, 523 Cedar St., ...consin Dells.

VIRGINIA

...CA to Enter Martinsville in June

ROANOKE—A new Lutheran congregation ... anticipated for Martinsville, a city of ...000, 55 miles south of here, which has ... Lutheran church. Last month ministers ... synod headed by Superintendent R. ...omer Anderson, surveyed the area, found ... Lutherans and prospects. Preliminary ...rk was done in Martinsville by the Rev. ...enry C. Castor of Danville. Synod's ex...utive council has called a pastor for the ...ld and expects him to begin work about ...ne 1.

DR. F. EPPLING REINARTZ preached the ...dicatory sermon (April 29) for many new ...stallations made in First Church, Norfolk. ...ay 6 marked the 21st anniversary of the ...ngregation's first service in the present ...lifice.

Brotherhoods and men's Bible classes throughout the synod were asked to give at least $1,000 on Whitsunday for the Home Mission Gift Fund.

MEN FROM SYNOD who graduate from ...minary this year include: James R. Crum...y, Bluff City, Tenn., and William E. Kinser, ...arrottsville, Tenn., Southern Seminary; and ...uy A. Ritter, Jr., Princeton, W. Va., Phila...elphia Seminary.

THE ANNUAL Southwest Virginia Lutheran ...outh Camp is scheduled for June 26-29 at ...Hungry Mother Park near Marion, Va. The ...ev. Elmer H. Ganskopp, Burkes Garden, ...vill be the director.

DR. CHARLES B. FOELSCH will preach the ...accalaureate sermon at Virginia Polytechnic ...nstitute, Blacksburg, in June.

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DR. J. ROY STROCK became supply pastor of the Mosheim Parish near Knoxville, Tenn., May 1 . . . JAMES CRUMLEY becomes pastor of the Greene County Parish, Greeneville, Tenn., June 1 . . . THE REV. PETER C. SCHRODER of Holy Trinity Church, Elberton, Ga., becomes pastor of the new Richmond Mission about June 1 . . . JOHN M. GRISSINGER, Gettysburg Seminary graduate, will take over the Shepherdstown, W. Va., parish around June 1. FRANK K. EFIRD

DECEASED

Dr. Charles H. Huber

Dr. Charles Henry Huber, headmaster of the former Gettysburg Academy for 39 years, later director of the Women's Division of Gettysburg College, and retired pastor of the Central Pennsylvania Synod, died in Gettysburg, Pa., April 29. He was 79.

Born in Nebraska City, Nebr., Dr. Huber was educated at the academy he was later to head, was graduated from Gettysburg College in 1892, and from Gettysburg Seminary in 1895. Following graduation, he became a tutor at the academy, served as vice principal from 1893 to 1896, when he became headmaster. He held that post until the academy became a part of Gettysburg College in 1935. He directed the Women's Division of the college until his retirement in 1941.

He also served his community as Gettysburg Borough Council president, received from his alma mater the honorary degree of Doctor of Letters. At his death, he was vice president of the Gettysburg National Bank, president and director of the Gettysburg Ice and Storage Company.

Surviving are his wife, Mrs. Annie Annan Huber; two children, Mrs. William Miller Welch, II., of Glenside, Pa., and Charles H. Huber, Jr., of Gettysburg.

The funeral service was conducted in Gettysburg May 2 by the Rev. Wallace E. Fischer. Burial was in Gettysburg.

WANTED

The Lutheran Settlement House in Philadelphia offers employment for a group leader, man or woman, and a kindergarten teacher in September. Full maintenance and cash salary. Social Security coverage. Month vacation. State training and experience. Apply and submit references to: Sister Betty Amstutz, 1340 Frankford Avenue, Philadelphia 25, Pennsylvania.

POSITION WANTED

By experienced organist and choir director in church maintaining full-time music program; references; prefer eastern locale. Address replies to Box 25, The LUTHERAN.

ULC CALENDAR

MAY

19. Brotherhood Convention. Maryland Synod. Gettysburg Seminary, Gettysburg, Pa.
21-23. New Jersey Synod. St. Andrew's-by-the Sea, Atlantic City
21-23. Women's Missionary Society Convention, Iowa Synod. Central Church, Mason City
21-24. Central Pennsylvania Synod. Trinity Church, Germantown, Philadelphia
21-24. Iowa Synod. Central Church, Mason City
21-24. New York Synod. Good Shepherd Church, Brooklyn
21-24. Ohio Synod. First Church, Toledo
21-24. Pittsburgh Synod. Trinity Church, Northside, Pittsburgh
21-24. Ministerium of Pennsylvania. Trinity Church, Reading
22-24. Slovak Zion Synod. Dr. Martin Luther Church, Cleveland, Ohio
23-25. Maryland Synod. Church of the Abiding Presence, Gettysburg, Pa.
24. Luther League Convention, Nova Scotia Synod. Zion Church, Lunenburg
25-27. LL Convention, Wisconsin State. Bay Shore Church, Milwaukee
25-27. LL Convention, New York State. Hotel Seneca, Rochester
27. Brotherhood Convention. Kansas Synod. Camp Wa-Shun-Ga, Junction City

JUNE

2. Annual Meeting, Thiel Women's Club.

Livingston Hall, Thiel College, Greenville, Pa.

Canada Synod. St. Peter's Church, Preston, Ontario

Luther League Convention. Florida Synod. Camp Emanuel, Groveland

Board of Education. Washington, D. C.

Board of Foreign Missions. Church House, New York City

LL Convention. Virginia Synod. Marion College, Marion

LL Convention, Kentucky-Tennessee Synod. St. Mark's Church, Louisville

Parish and Church School Board. Muhlenberg Building, Philadelphia

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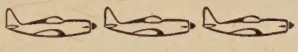
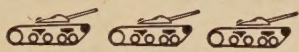
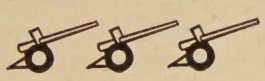
Not only **MORE**  **PLANES**
MORE  **TANKS**
MORE  **GUNS**

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In Conclusion . . . . . .

SOMEBODY (probably it was an FBI spokesman) says that none of the folks recently arrested for being dangerously disloyal to the nation are people who have a sense of humor. Those who are likely to be spies or saboteurs are individuals who don't know how to laugh heartily. It's especially likely that they don't know how to laugh at themselves.

This seems to me to make sense. When we explode in genuine amusement we get ourselves in improved relation with the world around us. The chance of being fanatics is cut down. We stop thinking we are assigned to carry the whole weight of the world on our shoulders.

If Harry Truman or Douglas MacArthur could say something one of these days that would make everybody break out in side-splitting mirth, it would help things all around. When Lincoln toiled through the darkness of his years as president, he could often lighten the solemnity of his office with laughter. Somebody came to tell him one day that his secretary of war, Mr. Stanton, had said that Lincoln was a fool. "If Mr. Stanton says it, it must be true," Lincoln replied.

THAT SORT OF SENSE of humor means that a man is capable of being in two places at once. He can stand outside himself, look at himself, and be amused. In a certain sense this is a religious experience. The chief thing our religion does for us, psychologically, is to let us escape from ourselves. Some people say that humor is the only religion that most Americans really have.

It isn't a big enough religion. For instance, anyone would really have been a fool if he could have laughed in the streets of Jerusalem that morning when Jesus was taken off for crucifixion. Then laughter would have been a hideous mistake. But even in the crucifixion Jesus had the situation in proper perspective. "Father, forgive them. They know not . . ." he could say about the men who were executing him.

This keen sense of the reality of God can save us from the danger of believing that the whole world revolves around us. It releases us from being cramped inside the narrow prison of our own personalities. It results in quiet strength of soul. This is a time we especially need that.

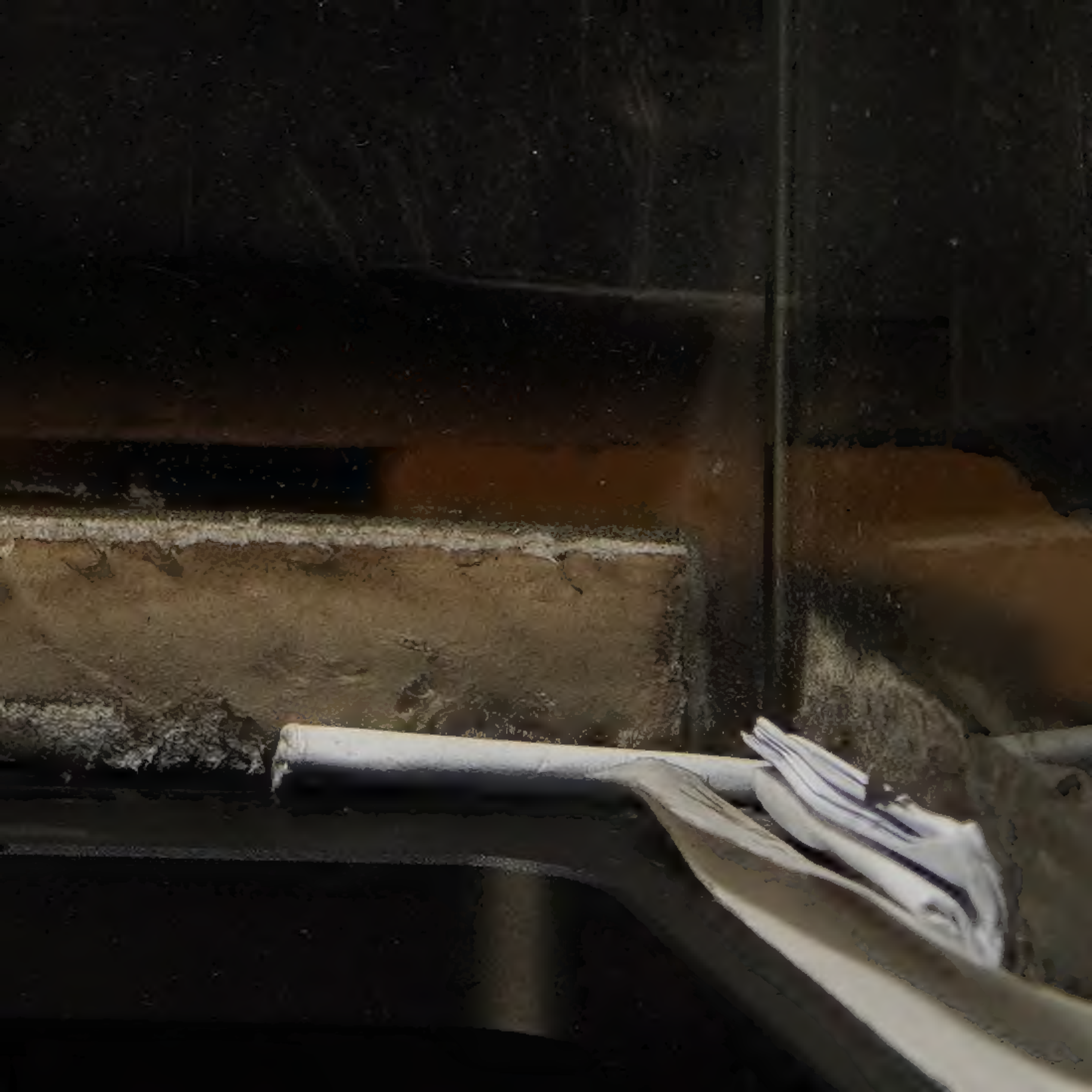
There was a man in Hungary in the autumn of 1948 who illustrated what it means to have one's life centered in Another instead of in oneself. The Lutheran bishop of Budapest, Lajos Ordass, was about to be found guilty of the flimsy charges made against him by the Communists. He was permitted to say a few words before his sentence was announced.

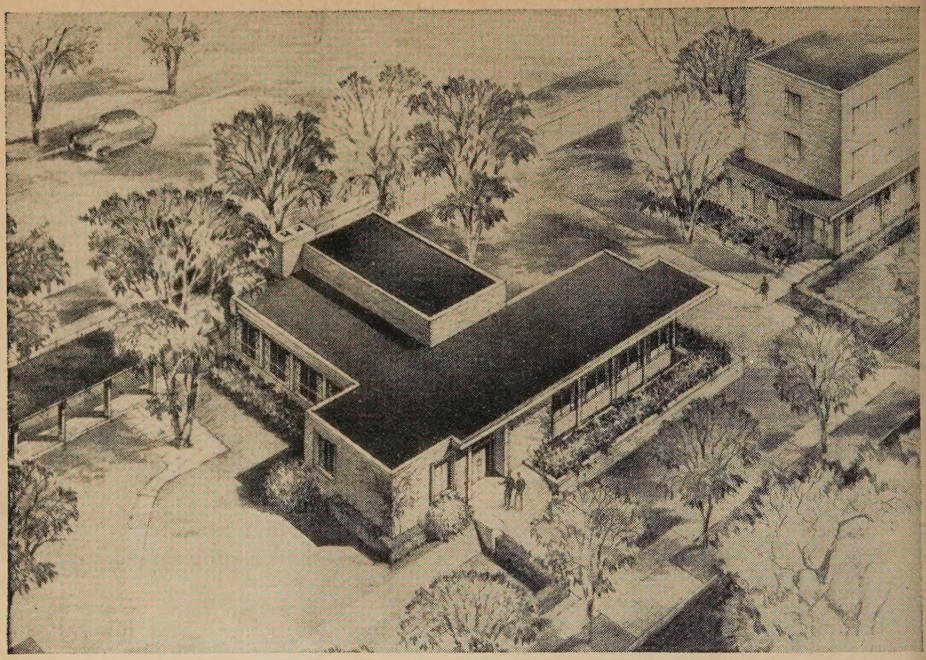
He said: "I have been able to enjoy many fruits of my faith along the path of my life, which began in very poor circumstances and took me from a country teacher's home to that point at which I arrived five weeks ago" (when he had been arrested).

"I have experienced that fruit of my faith which is called peace of mind. Yet never in the course of my life have I been so filled with such gentle peace as in these very days which would seem so likely to disturb me."

TO BE UNSHAKEN in any storm is the best thing a person can want in tense and uncertain days. No man can find such peace in the resources within himself. We have great need of release from our narrow limits into the clear sunlight of God's eternally peaceful world.

—ELSON RUFF





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